

BETTER SCHOOLS FOR INDIA

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BETTER SCHOOLS FOR INDIA

BY

G. N. KAUL, Ph.D.



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FOREWORD

One of the most significant features of post-Independent India has been the hard and realistic thinking that the country has been devoting to the various fields of educational thought and practice like its aims and objectives, planning, administration, organisation, improvement of teaching personnel, improvement of the teaching, and evaluation processes, etc. Some good literature is also coming up in these and other fields. But this literature is neither sufficient, nor is some of it often presented in the proper context of the dimensions of the thought or its spirit as it is developing.

The author has made a commendable effort to meet this need in some areas which concern schools direct. The background against which the book is written is that of an old country, rich in cultural and educational heritage, striving to review its old or very old habits of thought and practice and accept or adapt new ideas to the newly adopted democratic way of life. The struggle inside the schools to-day is the struggle between the democratic and the non-democratic ways of life. The book tries to streamline the democratic principle and is, in fact, a plea to carry it into the school and the classroom and make it operate there. This plea has acquired a new importance after the attack of the Chinese on our way of life.

A distinguishing feature of the book is that it has been written from what may be called an Indian point of view. The author examines each concept in terms of the country's cultural and educational perspective and bases his discussion on class-room needs and situations in India.

To-day there is no dearth of books which discuss education well and in a scholarly way, but not all do so in an Indian context. This book consequently provides a refreshing contrast to many on the subject. The attempt to present educational theory and practice in the perspective of Indian culture opens a new vista of understanding and opportunity, and is indeed an approach full of promise and potential. Here it helps the reader to have a wider, richer and more

realistic understanding of concepts and problems of our education. Discussing a chapter for instance on "Games, Athletics and Asans," the reader is led to know what their concept was in ancient centres of learning and civilisations like those of Athens, Greece, Rome, mediaeval Europe including England and is assisted to compare and contrast these with those concepts which developed in the forest Ashrams of ancient India. Similarly a chapter on "Dance, Drama and Music" traces the beginnings of these arts, discusses the development of the Schools of Dance and Drama as they developed in the different parts of the country, and compares the aims, ideals, forms and principles of these schools with those of the West. And this is so with every other chapter.

Another distinguishing feature of the book is that it provides the much-needed "How" to the important "What". A theoretical discussion of the problems of schoolwork and programmes is indeed important. But more important than "Knowing" is "Doing or Implementing". The attempt, therefore, of giving detailed guidance in organizing an activity or programme of work in a school is indeed welcome.

The book focusses attention on some such aspects of school-work as are deemed of basic importance in any programme of school improvement. The titles are, of course, old and oft-discussed. There are, however, some other titles which though old, are not old enough in the context. Chapters for instance on 'Organizing Courtesy Programmes,' 'Group Work in Classroom,' or 'Organizing School Library Service,' etc. will provide much-needed guidance to many teachers and stimulate them to work in these comparatively new fields effectively.

The book is primarily addressed to educational practitioners like Principals, head teachers, teachers in schools, as well as teachers under training. It may also interest those to whom education and culture are a care.

T. K. N. MENON

PREFACE

Educational thought in this country has for the last half century been receiving the attention of teachers, educators and educational thinkers, and valuable literature has been produced dealing with all its different aspects.

Educational organization is educational philosophy structured. It is the kind of educational philosophy which determines the kind of educational organization. Unfortunately, we have not yet done much work in the field of developing an Indian philosophy of education or at least a philosophy of Indian education. Naturally enough our educational thought is developing without the directive influence of such a philosophy. So long as Indian educators do not devote thought to developing an Indian philosophy of education, all related literature would grow without the creative influence of Indian genius. In fact this is evident in all current Indian educational literature.

I have keenly been feeling the necessity of books on school organization which discuss problems of Indian education in the light of Indian philosophy of education. My response to this need is the present effort.

I have made an attempt to present some aspects of school organisation in the light of the philosophical outlook of the country on life. Each chapter provides a broad background against which the particular topic of discussion has grown ; it traces its growth synoptically through the ages, discusses what the concept means in terms of modern needs and then suggests ways of putting it in practice. There are no theoretical discussions as such. All discussions grow from and are related to Indian situations and needs.

The book is divided into three main parts. Chapters 1-6 discuss the most vital agency of the process of teaching, namely 'the teacher'. Chapters 7-12 discuss the ways and means of ensuring student participation the only direct process of learning. Chapters 13-15 discuss some organizational patterns which are essential for changing the outlook and working of the existing routine-ridden schools.

I would like to acknowledge my deep debt of gratitude to the multitude of teachers, head teachers and principals with whom I have been discussing these and other problems. I must thank Prof. P. K. Roy, Principal of the Central Institute of Education, Delhi, Mr. J. K. Shukla, the Ex.-Director, National Institute of Basic Education, Delhi, and now Principal, the Regional College of Education, Ajmer, for their valuable suggestions in regard to the approach and arrangement of topics of discussion. I have also to thank the publishers and authors I have consulted and quoted in the text. My thanks are due to the Director, National Institute of Basic Education, for allowing me to reprint my article on "Supervision" published in *Buniyadi Taleem*, with some modifications as one of the chapters of the book.

I cannot forget to thank my daughter Raj for going through the script and offering valuable suggestions.

I must above all record my grateful thanks to Prof. T. K. N. Menon, the Ex.-Director, Directorate of Extension Programmes for Secondary Education, National Council of Educational Research and Training, and now Educational Adviser, UNESCO, Regional Office for Education in Asia, Bangkok, Thailand, for his encouragement and inspiration and for writing the foreword to this book.

G. N. KAUL

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CHAPTER 1

The Teacher

THE EVOLUTION OF THE CONCEPT OF 'TEACHER' IN INDIA

THE evolution of the concept of 'teacher' as evolved in India is one of the most complete and sublime concepts ever evolved by her. The concept appears to be the culmination of a long and progressive experimentation with the aims and objects of education, the nature of man, the need and possibilities of his educability, the limitations of his nature ; the prevalent ills and the ills generated by the primitive and the animal in man ; the possibility and extent of his development ; the nature of his learning processes ; awareness of idealism as an effective force of learning, as well as the awareness of the need to complement idealism with pragmatism and an awareness of the qualities that a teacher consequently needs to possess in order to help humanity to improve itself. The theoretical concept of a teacher is as highly idealistic as it is practically realistic and both are surcharged with the spirit of the Divine. The word, therefore, used for the teacher is 'Guru'.

THE IDEALISTIC AND HUMAN IMPLICATIONS OF THE WORD 'GURU'

The qualities and functions of the teacher have, in other words, been conceived on the basis of the aims and ideals of education and the type of teacher needed to achieve these. The most determining considerations for these have been not only the importance of imparting the technical stuff of the three R's, but also that of effecting and sustaining the development of man, unfolding his inborn urges and capacities for the attainment of a better-than-the-present human personality. The concept of the teacher has consequently been made identical with that aspect of God in which

He is supposed to create the universe, unfold it in all its comprehensiveness and to its fullest scope, and destroy all those forces which come in the way of this development, so that with the destruction of evil, good is born instead. This concept is immortalised in the following *shloka* :

*Gururbrahma Gururvishnu
Gurursaksat Mahesvarah
Gurureva Jagatsarvam
Tasmaie Srigurve Namah*

Guru is Brahma, the Creator ; Guru is Vishnu, the Rearer ; and Guru, in fact, is Maheshwara, the Destroyer (of Evil). Guru indeed is everything. To Him I pay obeisance.

A conception of the teacher which could be nobler, sublimer, more idealistic or more pragmatic has yet to be produced. God, according to Indian philosophy, is the creator, the rearer and the destroyer—all in one. He creates in the first form, rears in the second, and destroys in the third. This is a complete conception ; it covers the entire process of life from birth to death or from death to birth. It is indeed the highest honour to have been compared to this aspect of God, and is at once symbolic of the potential capacity of the teacher as one who can create, rear, as well as destroy.

NEED TO SHIFT EMPHASIS FROM PROFESSIONAL TO HUMAN QUALITIES

In the evolution of the conception of the word 'teacher' in the modern world, emphasis is being laid upon the professional aspect of his work. He is designed to be a person fully equipped with academic qualifications and adequately conversant with professional needs and requirements. This stands in marked contrast to the concept as evolved in ancient India. Whilst the emphasis in the modern concept is on academic and professional qualifications and accomplishments, the emphasis in the ancient Indian concept was on the human qualities. This emphasis on what the teacher should know rather than on what he should do has been an overemphasis. It has led to the production and accumulation of knowledge and more knowledge, and not to the behavioural changes towards the good life.

Today man knows much more about the arts and literature, religion and science, economics and politics, war and peace, and codes of conduct, than his forefathers ever did. He is certainly a far more informed and educated person. But the extent to which this education has brought about changes in his behaviour towards a good life is anybody's guess. Today we are more polite, pleasant and mannerly rather than good. We can thank profusely; we can oblige by using soft, soothing, excellent words, without in the least meaning them.

We can easily afford to say one thing and do another. To cultivate the good life it is necessary to live the good life. There is, therefore, need to shift the emphasis from acquisition of knowledge to cultivation of the good life. Teachers who are well informed and have knowledge will produce students who are well informed and have knowledge, and teachers who live a good life will produce students who will live a good life.

THE QUALITIES AND FUNCTIONS OF A TEACHER DEPEND UPON THE AIMS OF EDUCATION

The acceptance of this principle, however, depends on the aims of education, for it is the aims and the ideals that determine the qualities and functions of a teacher or methods of teaching. Let us, therefore, briefly explain the main aims and ideals of our education so that we can broadly lay down what the functions and qualities of a teacher in our schools should be.

We have now formulated in fairly clear terms the aims and objects of our education. Broadly speaking, we have accepted a democratic way of life. However, we are not yet very clear about what we understand by democracy. But serious attempts are being made to give meaning to it and to relate it to our philosophical and cultural genius. Negatively, we have not accepted a totalitarian form of government and way of life. Consequently our aims and purposes of education today are democratic in nature. And just as this democracy is being attuned to our heritage and cultural genius, our aims of education are also being attuned to them.

MAIN AIMS OF EDUCATION

1. To build a casteless, classless, secular, democratic, non-violent society.
2. To help the individual to realize himself in and through this society.
3. To conserve our ethical and intellectual heritage.
4. To enrich this heritage.
5. To transmit this heritage to posterity.

A perusal of these aims shows that the teacher should be adequately informed about our moral, ethical and intellectual heritage and should also have the ability to transmit it to students. He must have the qualities to conserve and enrich this heritage. The teacher consequently must have intellectual, moral as well as ethical qualities. He has to have a vision of the society he is out to build, and he has to be a symbol of that future society. To be a symbol, the teacher has not only to visualise the form and structure of the aspirations of this society, but also to attain and live it 'in advance'. The life of the teacher, therefore, is a constant demonstration of what society is struggling to aspire after and attain.

MAIN FUNCTIONS OF THE TEACHER

Keeping in view these aims, what should be the functions of a teacher? They are:

1. To know the kind of society he is out to build.
2. To teach the students, economically, scientifically and effectively what society has already learnt.
3. To help in transmitting to the students the moral, ethical and intellectual heritage of the nation as well as of the world.
4. To help in the conservation of these heritages.
5. To help in their enrichment.
6. And thus to help man unfold his individuality and attain higher and nobler forms of life.

QUALITIES OF A GOOD TEACHER

The qualities of a good teacher can be viewed from various aspects: those of the student, the head teacher, the department,

society and so on and so forth. What, however, is fundamental in these qualities is not the various views or concepts but the basic aims and ideals of education itself. These aims, as we have already seen, emanate from our peculiar way of life which is broadly known as the democratic way. The qualities, therefore, are :

The teacher must think and act for himself. The teacher must enjoy the privilege of being the unique individual that he is and must think and act for himself. This is the usual privilege of an individual in a democracy. A teacher, as we have stated, is a symbol of future humanity ; he is to be a living demonstration of the struggle of man to rise above his present status. He cannot do so, if he cannot think and act for himself and if some other agency is to do it for him. He can be a symbol only if he can be himself completely.

Accord freedom to his students to think and act for themselves. Just as the teacher must think and act for himself, so also must he allow his students to think and act for themselves. He cannot help his students to develop their own personalities fully if he cannot recognise and respect this principle.

A teacher in a totalitarian system of education cannot act on the basis of these values. A student need not think and act independently ; his thinking has to be circumstantial and limited to the sphere allowed him by those who are duty-bound to think for him. Similarly, a teacher cannot think and act as freely as he might. His thoughts and actions are also circumscribed by the agency appointed to think for him—the State.

Love children as children. A teacher in a democratic set-up must love the children he is to teach. This spontaneous feeling of love should not spring from the socialistic or totalitarian concept that the child must be loved and cared for because he is to prove useful to the State and that he should be loved to the extent that he can be or is expected to be useful to the State. It must spring from the sublime Indian philosophical concept that the child is divine and is entitled to all the care and regard, he in consequence is entitled to. He is important because he is unique and has in him all the potential that the Divine is capable of, and not simply because

he has to be useful to the State. The student has the potential ; and the teacher is his custodian. A pupil, indeed, is the teacher's spiritual charge.

The teacher-pupil relationship in ancient India was primarily based on this sound principle. Students lived with their teachers and received the same treatment as the teacher would accord to members of his own family. But behind these social, academic or ethical manifestations of conduct lay the sound principle that the child is divine and has in him the spirit of the Divine.

There is need to underline this principle in modern India. We are now living in an age and an atmosphere which has given birth to concepts like 'unwanted children in homes', and 'unwanted pupils' in classrooms. The economic and social conditions in which the teacher lives today do not create circumstances which would generate in him active feelings of love towards his pupils. Yet, he has to play an important part in bringing about this. The actual classroom situations are at present governed by many considerations. A teacher teaches children in a school as a matter of routine and teaching is a matter of personal economic necessity. His approach is governed more by the psychological attitude born out of his own necessity than by the philosophic values of his job or of aims for which he is supposed to work. Gandhiji, like many other Indian saints and philosophers, had sought to bridge this gulf by introducing, or rather re-introducing, the principle of respect for love and action. Love is infinite and transcends all limitations. A teacher who loves his students as dearly as he loves his own children will not feel handicapped by any of his own personal difficulties, be they professional, or social or economic. In fact, this love will help towards a speedy solution of these difficulties in his favour.

Be a good man. The ideal man in action is a good teacher. A teacher is usually considered as one who gives to students the skills of the three R's. Of late there has been, as stated above, considerable emphasis on the professional equipment of the teacher. He needs to know the most effective methods of teaching and processes of learning ; he also needs to know the subject he is expected to teach ; he needs to be a person

who should know and practise good human relationships. He must be a good administrator and get work done. An elaborate machinery has been set up by the different State Governments and the departments of education to create these qualities, and also to supervise to a degree their proper functioning.

This is all necessary and good, but not sufficient. A teacher is an authorised practitioner of an accepted ideal. The way in which he teaches is indeed important ; but the way in which he acts is far more so. The child may listen to what the teacher says, but he will surely imbibe all that he sees the teacher do first.

There is a wide gulf between what we teach in our schools and what we practise in and outside the school. We talk of truth and practise untruth ; we talk of honesty and practise dishonesty ; we talk of selflessness, but practise selfishness ; we teach co-operation but practise non co-operation ; we teach discipline and practise indiscipline ; we teach hard work and practise indifference and indolence ; we want our students to be kind and we are usually unkind. A teacher today can be professionally skilful ; he can be intelligent and resourceful but he may not have bridged to an appreciable degree the gulf between his thoughts and his deeds. The art and science of teaching today is so wide and so well-developed that it is no longer difficult to be a good practising teacher ; but whether a good practising teacher is identical with a good man is open to question. What Gandhiji had in mind in his basic scheme of education was the production of a good teacher who would simultaneously be a good man and an ideal practitioner of goodness.

A teacher, therefore, must be a good man. He must not only know what is good, but he must also practise it. If he wants his students to work hard, he must work hard with them personally ; if he wants them to be good and kind to others, he must be good and kind to them ; if he wants them to speak the truth, or remain disciplined and respect the laws, or accord independence of thought and freedom, he must do so himself.

Most of the ills that education suffers from today are due not so much to any lack in the skills of reading and writing,

but to the comparatively fewer opportunities of observing and practising a certain level of integrated behaviour in our schools, at home and in society.

Is it possible in the present context of an unbalanced growth of economic, social and political ideology for the teacher to think and act as a good man? Society is composed of a large variety of elements—teachers, engineers, doctors, chemists, administrators, businessmen, clerks, labourers, agriculturists. The teacher is just one link in this long chain. Whilst some members of society, such as an engineer or a doctor, enjoy a higher economic and social status and practise a particular level of behaviour, can a teacher, who is comparatively poor, strike a different note and live on a higher and better level of life? He has the same pulls of society, the same, and perhaps worse, limitations as the other members of society have.

It is indeed difficult for him to practise integrity in a society which does not usually practise it. Some argue that the teacher should first be placed in the proper position to enable him to act as he should. This would indeed be most desirable. But it presumes the existence of a society which would clearly recognize the importance of the teacher's role and be ready to accord to him the place he deserves. In such a society, perhaps, the problem would not exist. The fact is that society does not clearly see the importance of the role of the teacher and consequently does not accord him the recognition he deserves. Exclusive reliance on the good sense of society is, therefore, not the answer. The answer, perhaps, lies more in the basic functions of the teacher than in any other. For is it not the main function of the teacher to improve man? In fact the existence of evil or weakness in man is the justification for the profession itself.

Under the circumstances, therefore, it is the responsibility of the teacher to strive to get himself recognized by society on the one hand and on the other to give it the lead in living the kind of life that it should.

Know his subject or subjects well. A teacher must know well the subjects he is to teach. This might appear to be a platitude. But the long experience of many inspectors and training college teachers has shown that many teachers actually

do not know their subjects well and often give wrong information to the students.

Know the theory and practice of teaching well. We believe in teacher education. We have all along been insisting on training our teachers and by now the majority of our teachers are trained. Arrangements are being made speedily to train those who are not. It is generally believed by most teachers that a training course once completed is sufficient. But this is not correct; the theory and practice of education are fast changing and teaching methods are also improving. The teacher must be in constant touch with them.

Have enthusiasm for his job. It is said that whatever is worth doing, is worth doing well. This could not be truer than in the case of education. The teaching profession is not the first choice with most teachers. Consequently, an element of enthusiasm which goes naturally with the first choice is absent. An enthusiastic teacher leads his students to action, and an indifferent teacher to indifference and sloth. A complaint against the average present-day teacher is that he is indifferent to his job. Whatever the truth in this complaint, there is a need for developing enthusiasm for the job.

Develop human relationships. The teacher has to deal with various people: his pupils, other teachers, the headmaster, the inspector, the department of education, parents, visitors, and the community in general. In his relations with all of them he should be completely human. His relationship with his pupils is of a special character. He has to live with them in their individual capacity as well as in the mass. What usually comes in the way of an exemplary relationship between the teacher and his pupil is, more often than not, the nature of his relationship with other teachers, the headmaster, the department, the parents, and society. Teachers who feel that they do not receive a fair deal at the hands of other teachers or the headmaster, the department, or society, consequently do not feel the urge to give a fair deal to their students. These and other causes of unhappy relationships between teacher and teacher, or between teacher and headmaster are very flimsy in nature, but disastrous in effect. The basis of the relationship is essentially economic. There are feuds and jealousies concerning the distribution of private

coaching of students, feuds for the selection of stationery or books, feuds regarding the completion of results of the annual examination. The causes for unhappy relations between the teacher, the head and the department also spring from academic-cum-economic causes. Delayed cases of promotion, leave, arrears, extension of service, supposed or real cases of favouritism cause strained relations. Occasionally an enthusiastic teacher develops a sense of frustration under an indifferent headmaster. Likewise indifferent teachers feel that the headmaster is wanting to create a name for himself at the cost of their time and energy.

Parents whose children do not fare well in an examination believe that the teacher has not worked well, that he has been partial to other students and that he has 'failed' the child because he held a grudge against the child for one reason or another.

A conscientious teacher, however, has to see that the child is not responsible for his ills, whoever else be. A teacher is fully entitled to fight out his case and get his ills redressed by whosoever is competent to do so. Why should a child suffer because the department or any other person or agency has been unjust to his teacher? It is indeed a sin to make the innocent student suffer for the sins of the education department.

The teacher, therefore, needs to develop a kind of human relationship which is relational and does not adversely affect the learning and development of the child. We have discussed in the pages of this book, the methods and ways that he may adopt to develop this relationship and shall, therefore, not anticipate here.

Have progressive views on education. The theory and practice of education are fast changing and improving. The teacher must keep abreast of all these developments and changes. He must constantly be on the look-out for better ways and methods of improving his school and its working. He must encourage others also to experiment with new ideas and methods.

THE TEACHER IS THE SYMBOL OF FUTURE
HUMANITY

CHAPTER 2

The Head of the Institution: Head-Teacher or Principal

THE HEAD OF AN INSTITUTION IN A DEMOCRATIC STATE

WHAT should be the qualities of the head of an institution in a secular democratic State? When we speak of the Secular Democratic State, we have in mind, as a matter of contrast, the head of an institution in a theocratic, totalitarian, or an imperialistic state. A common feature of the heads of schools of all the three types of states is that the head need not think. His leadership does not arise out of the group. It comes to him from above. He is to execute. He, therefore, has to develop such qualities as the ability to demand acceptance of the decisions taken. In our country we have had institutions of an imperialistic character working under cover of democratic ideology.

England at home is a democracy but abroad, here in India, she was an imperialistic state. This contradictory position created a multiple personality in the teaching personnel here in India. The imperialist ideology could not allow democratic values to thrive, and yet the form of school organisation and administration was supposed to be democratic. As a consequence, we had a class of teachers and headmasters who became hypocrites by profession. At every level above the head-teacher, democratic procedure was observed for decisions already taken. He repeated this in his school: he ruled like a monarch; he observed democratic procedures for decisions already taken. The official hierarchy did not afford him opportunities to think; he in turn saw no reason to allow his colleagues to think

and act. He flourished not because he could propose new methods, plans or projects, but because he developed those attributes which suited an obedient servant. Staff meetings have certainly been held during the last hundred years or so, but what has been the achievement? We have been running schools for more than a century, but how many 'headmasters' have we produced and how many new experiments, methods or projects have come from them? Compare the number of headmasters that have, for instance, been produced by democratic England. Compare the influence that the educational contributions of these headmasters have had not only in their homeland but also abroad. In contrast, how many Indian headmasters or inspectors or directors who could conveniently be mentioned as leading educationists?

The imperialist pattern continues still. Most of the schools are still manned by teachers and administrators were educated in this hypocritical atmosphere and have administered in it. The new concepts of true democracy have yet to be understood and crystallized. Old habits have yet to be re-educated and modified.

The head-teacher is an administrator. He needs to have those qualities that go to make a successful educational administrator, not in the context of the imperialistic pattern of democracy, but in its new form.

FUNCTIONS OF THE HEAD

The primary aim of an educational administrator is to make instruction as effective as possible. He has to plan and organize everything to achieve this end. The functions of an educational administrator differ from level to level. At the school level some of these functions are:

1. To prepare the school schedule.
2. To hold staff meetings and conferences.
3. To supervise work done in the school.
4. To plan curricular and co-curricular activities.
5. To plan improvements.
6. To introduce projects and experiments.
7. To help in the selection of teachers.

8. To help teachers at work.
9. To organize in-service programmes for teachers.
10. To establish contacts with parents and the community.
11. To participate in community development work.
12. To deal with the education department.
13. To act as a liaison-officer between the teacher and the department.
14. To select books.
15. To teach.
16. To purchase or arrange for school equipment and materials.
17. To look after the school building and equipment.
18. To beautify the school and its surroundings and so on.

HIS QUALITIES

An understanding of the aims and functions of the head of a school should determine the qualities he should have. We give here some of the qualities that are needed to discharge these functions efficiently.

Should have adequate qualifications. The head-teacher should be adequately qualified for his work. At present there are many heads who are not. This is mostly due to the methods of recruitment for this important post. It is also due to a lack of suitable persons being available. A teacher should not be appointed as head on the grounds of seniority alone. Other factors, including proper qualifications, must also be considered.

Should be conversant with recent trends. He should have a proper understanding of professional literature and should be conversant with recent trends in education. Educational theory and practice are fast changing and he should be able to adjust his work to these changing techniques. He should, for instance, be conversant with the technique of holding staff-meetings and conferences, of supervision, and of planning curricular and co-curricular activities. He should possess the ability to initiate new projects or experiments, however small and humble. He should have knowledge and experience which can help him in assisting his teachers in their work, and in organizing in-service programmes for them.

Often good and progressive teachers in a school lose enthusiasm and become indifferent because the head-teacher is not conversant with and does not appreciate new ideas. Fear of looking 'smaller' than his teachers makes him reactionary, and this hinders the cause of good instruction.

Should know rules, regulations and the education code. The headmaster must have a reasonably thorough grasp of his functions and responsibilities. It has been experienced that many heads of schools lack a clear understanding of their functions and their range. The head should also know the rules and regulations of the department and the code of the locality or the State.

Should know the procedure of purchase of school material and equipment. Teaching efficiency depends to a very large extent upon the adequacy and timely availability of school equipment. The procedure of school supplies in this regard is not uniform from State to State or in the educational organizations within a State; they differ. Some departments of education and large educational organizations make all the purchases centrally; some have decentralized this authority and have authorised the head-teachers to make the purchases. Whatever the procedure, it is the duty of the head to know clearly his requirements for the year. If he is trusted and can make the purchases himself, he must make them in time, before the beginning of the next academic session. If he is to get it from the department, he should submit the list of his requirements sufficiently in advance so as to get the materials in time.

It has been observed that bad planning and execution in this regard tell adversely upon teaching efficiency. Teachers have been seen teaching without a blackboard, a map, a chart, or even science apparatus. Students have been seen sitting on bricks or the bare mud or cement floor without even grass mats.

Should be able to look after the school building and make it beautiful. School buildings have raised considerable discussion in this country. It is argued that school buildings are not very necessary and that schools may be held in the open. This discussion emanates, not so much from educational theories, as from the economic difficulties that we face. With

the fast changing economic structure of the society, this argument is losing ground and it is generally felt that schools must be held in buildings. In fact in certain States, where the enthusiasm for education outstripped the ability to provide sufficient buildings and schools had to be held in tents, parents strongly opposed this.

Construction of a school building, however, is not the responsibility of a head. It is the responsibility of the organization or the department of education that runs the school. The head can help by putting his requirements before his organization. It is his responsibility, however, to look after the building and keep it in good condition. Unfortunately, many heads do not do this. It has been observed that excellent buildings become dirty and besmeared with ink or dirt within weeks of their construction. Walls or roofs once damaged remain unrepaired for months. School buildings remain unwhitewashed for years. Such ugly sights do not seem to strike the head as an eyesore. The head must cultivate sensitivity to it.

Similarly it has been observed that school equipment or apparatus breaks down before time ; desks and benches are damaged ; maps, globes, and pictures are misused ; science apparatus is handled carelessly. The head-teacher should show concern for all this ; school equipment or apparatus must claim as much of his attention as does his home.

The school and its premises must be beautiful. It should be neat and clean. The school rooms must be well and relevantly decorated. Its compound or lawn must be aesthetically laid out. Schools which have cooking, gardening or agriculture as a craft or hobby must have a better look about them. A school must be a place to which the child feels attracted to go. It must be better than his home—a place which will help to create in him an aesthetic taste and outlook.

Should belong to the culture of the group. The headmaster should belong to the culture of the community and must know its needs. A school should cater to the needs of the community ; it should emerge from the community's culture which it should in turn enrich. Unless, therefore, the teacher knows these requirements, his school cannot cater to them.

Should be just and fair. The head should be just and fair. These attributes are important but difficult to achieve, particularly in the present context. The country is undergoing a tremendous change which is material, institutional, ideological and psychological. It is a change from dependence to independence. In the field of educational administration, we have not yet crystallised the meaning of the new concepts which are emerging. They bear the marks of a period of transition. They mean many things to many persons. The common man, who has for ages been dominated and ruled with an iron fist, is, on the one hand, thirsty to seize, hold and wield power, and on the other ever ready to flout it. The popular leader feels justified in pressing his point of view irrespective of the facts of a situation, and the administrator feels justified to press his, irrespective of the demands of time. This creates situations where pulls and pressures become necessary. The dispensation of justice is rendered difficult by other reasons also, which mostly arise when administrative principles are lost sight of and when persons rather than principles become important.

The head-teacher, however, is not chiefly concerned with big administrative problems. All the same, he has to face all kinds of problems. He may have problem teachers on his staff; his teachers may have problems which the department has not solved; he may have problems posed by society. Apart from these, he has his day-to-day problems concerning appointments, promotions, leaves, arrears, complaints, etc. They are all difficult indeed. He has to keep in mind not only the normal and natural problems and difficulties involved, but also the problems created by the wrong administrative steps that may have been or are likely to be taken by other chains of the administrative set-up. In taking administrative decisions, therefore, the head-teacher is driven to take into consideration factors such as these:

- (a) How influential is the person involved?
- (b) Shall I respect the administrative principle or the influence of the person involved? This is typified by what an officer said to his subordinate, 'Take this file

but remember it is not a file but Mr. So and So, that you are to deal with.'

- (c) Is this decision going to
 - (i) enhance my prestige ?
 - (ii) serve my interest ?
 - (iii) influence me adversely ?
 - (iv) involve my security ?
- (d) Can I go against the wishes of such and such a person or official who
 - (i) can do me good some day ?
 - (ii) is capable of doing me harm today or tomorrow ?
 - (iii) is capable of causing continuous anxiety to me ?
 and so on.

There are other factors which make administration difficult. These are red-tape, cumbersome procedures concerning school equipment, material, stationery, etc.

There is an obvious need for correcting and improving the set-up and its practices. Fortunately these failings are gradually being recognised. Fortunately also enlightened public opinion, the press, and many administrators have grasped the problem and are finding ways and means of correcting and improving the situation. Whilst it is important to think of the problem as a whole, it is also necessary to think of it at every level. The head-teacher is at an important level. He must strive to be just and fair in this difficult background.

Should be a man of decision and action. The head-teacher should make considered decisions and act promptly. An unfortunate feature of the present administration is that no one is ready to take decisions and face the consequences. Each officer wants the others to do so. An administrator must have the ability to take decisions and take them in time. Delay creates chances of failure and frustration, and where human interests are involved, justice delayed becomes worse than justice denied.

Should create enthusiasm and restore confidence. The head should be able to create enthusiasm and restore confidence in his colleagues. He has to deal with interested or indifferent teachers, officers and others. He has to inspire the dull and

the routine-ridden ; he has to encourage the promising and the talented. He has to keep his temper where he is apt to lose it. He has to show generosity where it is apt to be mis-used. He must, therefore, create enthusiasm and restore confidence in all those he comes in contact with.

His leadership should emerge from the group. The qualities of an educational leader in a democratic state with living imperialist traditions will largely depend upon the concept of democracy it evolves. In an imperialistic democracy the leader dominates and his will prevails ; the others have to follow. In a democratic society also the leader leads, but it is a leadership of a different kind. Here leadership emerges from amongst members of the group. The others follow because they want to get their own decisions implemented. The minority, which could not get its views honoured at the moment, retains the right to make itself felt in due course. Such a leadership always tries to be creative and to work for the interests of all.

Should make constant self-appraisal. A headmaster should make self-appraisal. He is constantly in touch with people and problems. The range of his contacts is wide and so also that of the influences that emanate from them. Occasionally they are not only diverse, but also opposite in character. At times he has to react to these influences and elements under very trying circumstances. These reactions are determined by external as well as by internal forces. We have already discussed the external forces. The internal forces emanate from one's own nature. It is usually difficult to be conscious of one's own determinants of action. The head may be serious, honest, but short-tempered ; he may be over-confident ; he may have a dynamic personality, too quick for many to follow ; he may be a little ahead of the times and may appear a dry theoretician ; he may have more initiative than can be acted upon by others ; he may be too slow for his colleagues ; he may not be abreast of the times and yet he may be sincere about his ignorance. He may have an over-riding consideration of caste or religion or personal relationships. Occasionally these attitudes may create tension and misunderstanding. 'Initiative and resourcefulness may lead to abuse, jealousy, antagonism, even democratic opposition.'

The head-teacher must, therefore, cultivate the habit of self-appraisal with regard to his own attitude towards men and matters.

Should be a man of imagination. A successful head-teacher should be a man of imagination—a philosopher in action. Schools in India today generally belong to a uniform pattern. There are few schools which have an individuality of their own. The running of schools now or in the years to come is and will be very different from what it had been before Independence. Our schools will be full of problems, practical as well as theoretical, social as well as psychological. The head must have sufficient imagination to foresee them and plan accordingly for their successful solution.

Have enthusiasm for and faith in his profession. The head must have faith in his profession and do everything with enthusiasm. This last is one of the greatest needs of the hour. The personnel of the profession is at present infested with many persons who are not interested in teaching and are teachers because they could not succeed anywhere else. These teachers show great indifference towards pupils, teaching, learning or anything that is of consequence to the profession. The head must have extraordinary enthusiasm, sufficient, not only to keep it alive in himself in a deadening atmosphere, but also to awaken it in the indifferent population around him. It is, therefore, important to know why the other man reacts the way he does ; it is also important to know how he must be approached so that he can get as correct a perception of the situation as possible.

Should develop good human relationships. One of the most important functions of a head-teacher is to establish and develop good human relations with all concerned : students, teachers, parents, the community, and departmental officers.

Why does a head need to establish good human relations ? What is the aim ? He needs to understand the other man's point of view to enable himself to perceive things in the way he intends to put them. No two persons think alike or react to the same situation in the same way. Each action or reaction is determined by a whole background which is peculiar to the reactor. The same statement by the head of an institution may evoke different reactions in two teachers of the same

school, depending upon the background of each or the kind of relationship each has with the head at the moment. Some of the causes that lead to poor relationships are :

- (a) differences in temper and taste,
- (b) prejudices and discrimination brought about by conflicts of interests : professional, linguistic, communal, etc.,
- (c) competition for status : promotion, economic interests,
- (d) injustice,
- (e) authoritarianism,
- (f) expectation that the other man will think and act in the same way as one would oneself.

THE HEAD AND HIS RELATIONS WITH OTHERS

The head and his first assistant. The relationship of the head with his first assistant must be that of a close friend. The first assistant is his right-hand man, who must be taken into confidence. The head should help his assistant to develop qualities of leadership so that he can carry on the work in the head's absence. The head should help him to develop originality and initiative. Above all, the head must respect his assistant's qualities of head and heart and should not force him into becoming a duplicate copy of himself.

The head and the staff. The head must treat the members of his staff democratically. The old head was a boss by virtue of positional authority ; the new head is a leader by virtue of democratic principles. His leadership must be constructive, not fault finding ; sympathetic, not arrogant. His prestige and authority should emerge not from his chair, but from his own superior qualities and realisation of democratic virtues. One of his qualities must be the ability to discover talent in his staff and exploit it to the fullest for the benefit of the school. He must be a repository of confidence for each teacher of his school. The teachers have a right to kindly and paternal treatment from him and he must accord it gracefully. He should meet his teachers off and on, both individually and in groups. The meeting must be dignified, to the point, constructive and brief. A suggestion given must be followed up without break or loss of time.

authority and giving effect to his decisions without creating a sense of either defeat or injury.

The head and his pupils. One of the fundamental functions of the head is to create circumstances which may help his pupils to develop their inborn potentialities. Today he lives mostly in an ivory tower and is not available to his students. His greatness and his goodness do not reach them directly. He must revise his views and come in close contact with them—a contact which must be sweet and inspiring.

The head must know all the bright and weak students of his school ; he must know the best players, athletes, sportsmen, workers, and 'shirkers'. There are in every school students with inborn talents and different interests. He should create a proper machinery to discover their talents and help develop them. An encouraging word or pat from him will mean more to the student than the expert findings of an impersonal specialist. Perhaps much more of a responsibility for him are the weaker students. They have a claim upon his personal time and care and organising capacity.

The head and the parents. The average parent in existing Indian society is almost a problem for the teacher and the head. Parents in an urban area constitute a comprehensive group of various religions, professions, income groups, standards of life and education. A depressing feature among many of them is the absence of any active interest in their children's daily educational progress. The average Indian parent, as is well-known, sends his children 'away' to school. The rural parent for various reasons does not see much utility in sending his children to school. The school does not contribute to village life. A growing child in a village is a better member of his family if he can earn something for the family. There are, however, some enlightened parents who have an interest in the better education of their children. They try to assist the teacher or the headmaster to do his job better. But usually the average parent does not know how to do this nor has he the time for it. He is much more interested in his own files, fields or tools than in caring for his child's education. It is the common experience of all teachers that a parent meets his child's teacher on the day of the child's admission or withdrawal or the day that his child may fail in the annual examination.

Many parents do not believe that their child has failed in an examination, rather they think that the teacher has failed him. Most parents do not think it worthwhile to attend a teacher-parent meeting ; some are too busy ; some 'know' what the teacher has to say. Some, who do come, 'know' more about education than the teacher or the head and start finding fault with the administration of the institution or the methods of teaching, and in support of their argument cite methods used during the days when they were taught. Others come to frighten the head or the teacher and talk of their connections with the officers or the management or the education department. And so it is very seldom that a parent comes to school either with the proper attitude or for his chief interest—the better education of his child.

It is part of a teacher's job to educate the parent. He has to cultivate a perfectly tolerant attitude. He must listen to the indignant parent, or the one who has to lodge a complaint or find a fault with the organisation, an individual teacher, the method of teaching, the poor quality of instruction or the bad behaviour of a teacher. Most of these complaints are based on the child's report and are not always completely or even partly true. The head is always short of time and is apt to lose patience. But the parent is serious ; he has found the time to come. He must, therefore, be listened to. He must be convinced or promised full justice, which must be dispensed. Disregard or disrespect creates differences and lowers the respect for the head. It is usually the parent of backward or below-the-mark students who have more complaints and few suggestions. It is again they who do not try to co-operate with the school in helping the students. This section is the most difficult to tackle. The head should not admit defeat if they do not co-operate. He must continue to find new ways of meeting them and arousing them to a truer sense of responsibility towards their children.

The head and local society. The head must know the society he lives in. He must know its problems, its necessities and requirements. The modern school grows out of and merges into the society. It has to cater to society's needs and raise its standards. The head, therefore, must know it all. His school will belong to the society only when it caters to its needs.

In order to do this, he must develop contacts and participate in its social, cultural and religious life and festivals. The school must become a community centre, where people meet and organise and direct their energies for constructive purposes. Various schemes for rural and urban reconstruction are now in operation. The school must play its part in making these schemes a success. A heavy responsibility devolves upon the head in this regard. He must be in touch with other constructive workers in the community—the Block Development Workers, the Extension Services Workers, the Sarvodaya Workers, the Social Workers and others. In co-operating with these individuals or organisations for the good of the locality, the head should not assume an attitude of authoritarianism or servility. He should set an example of enlightened democratic behaviour.

The head and the educational organisation. The head must be in constant touch with other educational organizations of the locality. He must even be a member of some of them. His school must subscribe to some educational journals. Some head-teachers feel that they do not have much time to spare and so they are not able to keep abreast of the latest developments. But this feeling is wrong. It is as necessary to find time for teaching a class, as it is to see how best it can be taught, for no head can function properly unless he is abreast of the developments going on in the educational world.

A PUPIL IS A SPIRITUAL CHARGE WITH ME.

CHAPTER 3

Supervision

THE CONCEPT OF TEACHER IN ANCIENT INDIA DID NOT WARRANT SUPERVISION

THE concept of supervision or inspection as we know it today 'is not native to India. The educational organisations or institutions at Nalanda, Taxila, Varanasi, and Kashmir at a later age show no evidence of the idea of supervision or inspection. This concept, like many others, was brought to this country by the British system of administration and education. In England there was an elaborate system of His Majesty's inspectors whose duty it was to inspect and report the progress of schools to the State. In England, as in other states of Europe, the idea of educational inspection was a natural corollary of the concept of the status of the teacher in relation to society, and his own scholastic attainments. In this connection, it is necessary to bear in mind that the ancestry of the teacher in the West and in India presents two distinctly different backgrounds. In the West the teacher would usually be a disabled soldier or a part-time cobbler, whilst in India he was a respected saint and seer. Whilst it was usual or normal for European society to watch that the disabled soldier or the cobbler did his job well, it was customary for Indian society to respect the seer; the question of watching him to see he did his job well did not arise. Whilst, therefore, western society had to evolve a concept of supervision which made it necessary to 'supervise' or 'inspect' a teacher at work, there was no need to evolve such a concept in India.

Another compulsive force in the West which helped the growth of this concept was the interest or the responsibility that the State gradually began to shoulder in financing and running educational organisations. If the State undertook to bear the expenses of educating people, it naturally thought

it a matter of right to see that the money involved was spent properly. This consideration was also absent in ancient India. Consequently a concept which would involve 'inspection' or 'supervision' of the teacher's work did not evolve in India until the State began to take away from society the right to educate itself and began to educate it. Besides educational institutions in ancient times did not derive their authority from any external agency—State or society—they were their own fountain-heads of authority. Consequently there was no need for supervision from outside. Educational organisations today derive their authority or power from external sources.

Supervision of a kind there certainly was, but it was internal, not external. It contained nothing of the spirit of espionage or of a watchdog ; rather it conveyed the spirit of reinforcement to the chief teacher of the organization. A junior teacher was usually a student of the chief teacher, and both were collectively responsible for the reputation of and the good or bad work at the institution.

THE MODERN CONCEPT INTRODUCED BY THE BRITISH

The concept of an educational supervisor in India has grown out of and is parallel to its concept in England. The Inspector is supposed to be a person with superior authority, knowledge and experience. He is authorized to examine the work of the teachers and also to see that the money spent on the school is properly utilised.

The head-teacher—a reflection of the education department. The concept and tone of inspection by the Education Department has all along determined the concept and tone of supervision by the head-teacher. Administratively, the headmaster or principal is a representative of the Department in the school. Under this concept a headmaster has been as much of an authoritarian fault-finder or guide as the Inspector or the Department. The headmaster has been a direct reflection of the Education Department.

THE CONCEPT OF MODERN SUPERVISION

The comprehensiveness which the word 'supervision' has assumed by now is reflected by the variety of suggestive names

that are being given to the supervisor : consultant, counsellor, adviser, co-ordinator, helping teacher, resource worker, and specialist. Modern supervision is not centred round the concept of departmental or organisational authority or the evaluation of the teacher's work, but round the idea of service to the teacher. It is meant not to evaluate the teacher, but to assist him and work with him. It is not meant to find fault with the teacher and leave him there, but to help him to improve himself. The concept of modern supervision is the product of large-scale experimentation and research in the learning process of students and teachers as well as in their social relationships. The modern supervisor, therefore, has to be conversant not only with the ways children and adults learn, but also with the dynamics of human relationships. He must have professional knowledge and experience as well as the training and experience of dealing with teachers and parents.

Is its acceptance advisable at present? Is the acceptance of such a concept of supervision advisable or possible in our country at present? Do the conditions and circumstances in which the school curriculum and the teacher, the department and the society are placed, make the application of such a concept advisable and practicable? There is a strong body of opinion which accepts the ideal of the concept but does not think that it can be practicable at present. They put forth the following arguments in support of this viewpoint.

Views against it. 1. The work of supervision is a specialized kind of work and needs a specialized course of training. There is at present inadequate provision for imparting this training. Usually a senior teacher in a particular scale, irrespective of his academic merits, experience and qualifications, and solely on the basis of his physical presence in that particular post or department, is posted as a supervisor. This being the personnel of the Education Department, a switch-over to this concept will not be a sure way to success.

2. Most, if not all, schools, both traditional and basic, have a prescribed curriculum which leaves little freedom to the teacher to plan and design new activities or a new curriculum. Effecting small changes in the prescribed syllabus

does not generate much enthusiasm nor does it provide much opportunity for change.

3. Most of the teachers at all levels have not yet developed or do not possess a sense of moral responsibility which is a prerequisite of doing a job to the best of one's ability. Most of the teachers at present do not put in the best they can; they serve not because they want to teach but because they have nothing else to do, or because it is a good side-business. Such teachers, it is apprehended, would misuse the facilities and guidance provided by this new type of supervision.

Views in favour of it. The other point of view, which holds that this kind of supervision is opportune and feasible, has the following arguments to support its thesis.

1. Educational thought and practice has undergone and is undergoing changes of considerable importance, both ideologically and in practice. The country has given birth to a variety of methods, including the Basic method, and the traditional school is also undergoing significant changes. It is therefore necessary that the concept of supervision changes along with the concept of education.

2. The nature of the curriculum so far as Basic schools are concerned is only suggestive and leaves considerable freedom to the teacher and the supervisor to plan and design as he wills. In the traditional schools also, the teacher, if he is resourceful, can find ways and means of planning and designing his work within the scope of the prescribed syllabus.

3. Most Basic schools and many traditional schools can develop educational programmes which are specifically suited to particular localities.

4. The absence of an inadequate sense of responsibility demands that this sense be created and all steps be taken to cultivate and maintain it.

FUNCTIONS OF A MODERN SUPERVISOR

The main task of a modern supervisor is to improve instruction. To do so he must help in understanding, interpreting and executing the modern conception of teaching, which means not only the general philosophy but also the psychology and methods of teaching. A good teacher has

to be clear as to the aim of his teaching. Does he aim at helping the child to learn or does he aim at teaching the child ? Does he aim at equipping himself adequately to help the child ? Similarly a good headmaster or supervisor has to be clear about his aim of supervision. Does he aim at helping the teacher to become increasingly creative and effective in helping his students to learn, or does he aim at just visiting the teacher, finding a few faults and giving a few suggestions ? Now, if he wants the teacher to be increasingly creative, he cannot do so merely by asking the teacher to be creative. No one can become creative just for the asking. It needs motivation to be creative. Motivation does not come from outside ; it comes from within. Motivation, however, is a highly personal affair. But the supervisor can help tremendously in preparing the conditions which can assist the teacher to motivate himself. Does the supervisor strive to create those conditions under which the teacher can motivate himself for more effective learning and teaching ?

Improving Teaching. The creative supervisor has constantly to find ways and means of improving the processes and techniques of teaching and learning. What are the ways in which he can do so ? This will take many forms. Whatever the forms, their essential basis must be that the effort becomes a mutual learning effort — a co-operative affair. The specific ways might and should differ from supervisor to supervisor, but some common features may be the same. They are :

(a) *Planning*

Assisting teachers by :

- (i) planning work term-wise,
- (ii) formulating new programmes with students and teachers,
- (iii) drawing up detailed programmes of work,
- (iv) encouraging and helping teachers to adopt new techniques and projects.

(b) *Orientating old and new teachers and encouraging creative teachers.*

- (i) Helping new teachers to orientate themselves.
- (ii) Helping old teachers whose work is not progressive or in line with that of the school to become progressive.

- (iii) Encouraging progressive and enthusiastic teachers.
- (iv) Paying particular attention to such teachers as are trying to execute special programmes or projects, such as 'creating reading interests' or 'writing skills', 'group work' or any other programme.

Widening the outlook and interests of teachers. It is a sad fact that our teachers do not read much professional literature after completing their training. I conducted a survey which revealed that 95 per cent of the teachers of primary and junior basic schools do not read any professional literature after finishing their training. I interviewed about 150 teachers. Not more than 5 per cent told me of a single professional book that they had read after their training was over. And the span of experience of teachers varied from two years to thirty-five. Similarly, in reply to my question, 'Have you read any magazine or journal on education?' I was told the names of journals like *Chanda Mama*, a monthly for students of primary and middle classes in the age group six to fourteen years. This may be only a local picture and teachers in other areas of the country may be much more interested or informed, but the picture is generally not a happy one. The head-teacher, therefore, has a very great responsibility to help his teachers to widen their horizons. He can do so by adopting measures like the following :

- (1) Hold conferences on creating reading interest.
- (2) Bring to the notice of his teachers good and relevant books, good magazines, and articles in magazines.
- (3) Initiate discussions on some of these.
- (4) Bring to the notice of his teachers worthwhile projects and experiments carried out in other schools.
- (5) Depute his teachers to study and understand the working of other similar or different institutions.
- (6) Encourage them to become members of teaching bodies interested in the furtherance of teaching techniques.
- (7) Assist them in keeping close contacts with training colleges or institutions.

Contacts with such departments are very useful for all teachers, particularly those who need this kind of assistance. A number of head-teachers and principals have related to me with a sense of satisfaction, cases of unwilling teachers who would start opposing a new move and become enthusiastic on being put in touch with an extension service department of a training institution.

Helping to cultivate effective relationships. The most successful school supervisor is the one who can cultivate the most effective relationships. More than any other organisation the school is essentially concerned with personal relationships. However talented a teacher might be in the academic field, he cannot hope to be as successful if he does not have the skill to cultivate effective relationships, and since the supervisor has to deal with teachers with varying abilities and interests his success depends on how effective he is in developing relationships. The successful supervisor asks himself, 'Do I cultivate relationships which are conducive for better learning and teaching, or do I cultivate relationships which militate against better learning and teaching processes ? If they are conducive, to what extent, and if harmful, to what extent ?' In ancient India one of the most important reasons for good education was the close and effective relationship between the teacher and the pupil on the one hand and the teacher and society on the other. It is not possible to recreate that society and that pattern, but there is something unique in the spirit of that relationship. It was something not only personal but also laden with a spiritual essence. The following steps may prove useful for cultivating effective relationships.

Developing constant sensitivity to children. A teacher should develop sensitivity towards his students. He must know their physical and academic abilities, as well as their behaviour. Often they exhibit peculiar behavioural attitudes, which, if developed, help in releasing their creative impulse, and if ignored, die out. It is generally believed that a supervisor has dealings with teachers only. But the conception of supervision we are contemplating here covers both the teacher and the student. Undoubtedly the supervision must work with teachers in their classwork, at teachers' meetings and in Parent-Teacher Associations. He must also work

with his students, know their problems and aspirations and help them as best he can. He must be in constant touch with them. The extent of his sensitivity towards them will determine the extent of his effectiveness in the school.

Developing constant sensitivity to curriculum. Education has its aims and purposes. These aims and purposes are supposed to be realised particularly through the curriculum. The supervisor has constantly to ask himself 'Does the curriculum we are putting before the child and the society, realise what it is intended to? Is, for instance, the curriculum rooted in the child's needs; is it suited to his age and mental growth; is it relevant to the society he lives in? Does it produce the individual it is intended to?' A curriculum, it might be said, is prescribed and cannot be changed by the teacher or by the supervisor. This is true, but only partially. In the field of basic education it is not true to a very large extent. The teacher and the supervisor have extensive freedom to adjust the curriculum to suit the needs of the particular school or locality. The sensitivity to curriculum, it may be asserted, is the greatest need in India. Today a curriculum is regarded as a steel rod which cannot or should not be bent or cut. The teacher must cover it, the supervisor must see that it is covered, and the department satisfied that it is done. Departure from the accepted routine by any teacher or supervisor might mean 'departmental explanation' or 'parents' complaint' or other teacher's 'fads'. In such circumstances, the responsibility of an informed supervisor is all the greater. He has to go ahead with his programme against parental and departmental opposition and the teacher's apathy. The work of such supervisors becomes more difficult if there are on the staff teachers who under cover of departure from routine do nothing and explain away their apathy or indolence under the pretext of 'difficulties' of the new system. Steadfastness and honesty of purpose are difficult qualities which a serious supervisor who has to work under such circumstances must have or develop. Indian schools will have turned the corner the day this attitude towards curricula and syllabuses is properly developed.

HOLDING PLANNED MEETINGS AND CONFERENCES

Organising planned conferences. The supervisor should organise planned conferences with his teachers and, maybe, inspectors. How a conference should be held is discussed elsewhere in this book. Here it is necessary to say that holding a conference should not be an automatic affair. It should have an aim. It must be clear to all the participants as to why they are meeting and what is it that they are to confer about, what is the problem and what is its context. Specific problems relating to matters of general interest may be discussed, also problems relating to specific difficulties faced in executing the decisions already taken or a new problem posed by a project, a student, or a teacher.

According freedom to participants. A conference should not be a one-man affair; it should not be dominated by one teacher, supervisor or inspector. In the beginning, all those attending the conference do not participate. They think that they have nothing to contribute; they are not sure of their point of view and are afraid lest they be looked down upon or that their point of view may be conservative; some are shy by nature and would listen rather than speak; there are others who are really ignorant and have not much to say. The task of the supervisor is to encourage all to participate. It has been found that most of the apprehensions stated above are not correct and that each participant has some contribution to make. When a participant takes an active part, the value of his contribution must be recognised. Even a teacher who is not sure as to what he should say has a valuable contribution to make because he puts forth a new point of view. I know of many teachers who were labelled as indifferent contributing considerably when given the chance to participate.

Harmonising points of view. Occasionally a conference assumes the form of a personal duel on a certain point. This inevitably is the fault of the supervisor. While giving the participants every freedom to express their points of view, the supervisor should be quick but tactful not to allow them to digress. He should constantly refer to the main purposes of the conference and invite suggestions for their realization. Usually it is observed that the convenor (here the supervisor)

seizes the monopoly of talking or expressing his views. This should be avoided at all costs. The conference should never be turned into an adult education centre where the teachers or other participants are lectured to. A conference means just the opposite. It is meant to invite points of view and pool them together for evolving common decisions and programmes.

Encouraging leadership. A conference is an excellent opportunity to locate and encourage leadership in different spheres of work. Each participant possesses something novel, and this novelty or interest must manifest itself in the conference. It is the supervisor's business to locate this leadership and recognize it. This recognition will release its creative power and lead to the fulfilment of the objectives of the conference.

*Encouraging group work.*¹ Most of our schools suffer from a cult of indifferent individualism and specialism. Teachers go to school and come back without meeting together as teachers concerned with imparting education to children. True, there is social intercourse, but very little of group feeling and group work as teachers. There may be some good schools or some public schools which have developed this auspicious habit of group work, but usually it is not the case. A survey which I carried out in about 341 schools in Delhi showed that as large a percentage of schools as 90 do not have any kind of group work related to planning and designing of school work.²

The importance of group work, however, need not be over-emphasised. All headmasters and pupils realise its importance and its advantages. In every group there are persons who have real potential for leadership and a capacity for contributing to the solution of common problems. There are also members with rich and varied experiences. These experiences provide realistic clues to the solution of problems or inspiration for doing better work. For instance, a teacher describing how he tackled the problem of helping his students to develop a love for reading may induce many others to try it in their own classes and provide solutions to the difficulties faced by others in their own fields.

¹ See also Chapter on group work.

² Kaul, G. N., *An Analysis of Supervisory Remarks*, (Unpublished), Municipal Corporation of Delhi.

Group work, however, can be done in a variety of ways. It can be done with (a) fresh teachers, (b) subject teachers, (c) old experienced teachers, (d) enthusiastic teachers, (e) teachers labelled as 'indifferent', (f) teachers in charge of various activities, (g) teachers as a whole group.

Group work in a school should be a basic principle. The year should begin with it. Teachers must sit together and plan detailed programmes of work for each month, quarter or session. In theory this is expected to be done even now. For instance, teachers are expected to spread out the prescribed syllabus over two or three terms. However, what is actually done is that the syllabus is copied from some other teacher or from that of the previous year. Planning as such is not done. It needs to be done and for doing so, the head teacher can seek the guidance of the Inspector or other competent educationists.

INVITING SPECIALISTS AND INSPECTORS

At present the initiative for visiting a school lies with the department. Psychologically this is not a sound principle. In modern education what we emphasise is not teaching, but learning. The present concept of inspection is not that the inspector should go to the school and teach the headmaster and teachers to be better teachers. This is good to a certain extent. The inspector may teach, but learning may not take place. It is, therefore, a better principle that there is a desire for learning. The invitation for calling the inspector or other specialists should rest, not with the department, but with the teacher and the headmaster. Inviting them to come and assist in organizing and extending school programmes is in fact a much better educational process than the inspector going and inspecting the teacher's work. In the absence of this principle and on account of financial difficulties we do not have in this country a fair proportion of teachers to supervisors. The suggested system might involve difficulties of too many calls for an inspector which he may not be able to make. But some planned method can certainly be adopted to make it possible.

Assisting teachers to evaluate their own work. At present the teacher's work is evaluated by (a) the headmaster, (b) the inspector, and (c) the examination results. This is a procedure which is not consistent with the aims and methods of modern education. When we lay down that a teacher shall not evaluate his own work, but that an external agency—the headmaster or the examination results—shall, we at once rob the teacher of his right to function to the full sense of his responsibility. Judging the work of a teacher by the headmaster or the inspector, particularly when the latter have not associated themselves with the teacher's work and do not know what the teacher has been striving for, cannot be expected to be realistic. At the most it can be of a very general nature. A study of *An Analysis of Supervisory Remarks* referred to above shows that the scope of suggestions given by inspectors is limited to a few concerned with the act of giving a lesson, preparation of class charts or maintaining general cleanliness. They do not indicate any attempt at widening the understanding or enriching the techniques of teaching or learning. 'There are few evidences of the inspector contributing to widening the horizon of teachers, to the building up of the school programme, of sitting with teachers and helping them to plan school work ; of suggesting the introduction of new techniques and new experiments or of holding group meetings with the teachers after the inspection is over.'¹ The tone of the supervision remarks, their quality or range will automatically change if the inspector or the supervisor is closely associated with the preparation of the plan of work. The supervision remarks will then be realistic and based on actual difficulties. The main function of the supervisor, therefore, is not to work for the teacher or to criticise him without helping him, but to lead him gradually to help himself in evaluating his own work. Now he works for others, then he will work for himself and get the assistance of many or all external agencies.

Attending to personal problems of teachers. Often personal and official problems, such as worries at home, or cases of

¹ Kaul, G. N., *An Analysis of Supervisory Remarks*, (Unpublished), Municipal Corporation of Delhi, p. 11.

increments, promotions, transfers, etc., come in the way of many teachers teaching well.

Most of these problems do not lie within the competence of the head teacher or principal, yet they constitute a strong factor which directly influences the work of the school. The one, and perhaps most useful, solution lies in being most sympathetic and truly helpful to the teachers in getting their difficulties solved. Often personal considerations or preferences for persons or the work that each teacher does influences the helpful attitude of the headmaster. But this is not a useful way ; the care and sympathy of the headmaster should be equally distributed.

Those teachers who do not have a mind to be serious and who are there for other reasons are a hard problem. Such teachers, however, are not beyond assistance. They can be helped, though it may take time. Some teachers give the impression that they do not care very much to serve. But this is not correct. They do care, else they would not serve. Slow and steady re-education is a sure way of helping them to become better teachers.

Classroom supervision. Supervision in the routine sense is understood to be class supervision. What we have discussed is the broad basis upon which should grow the day-to-day work of teachers. The suggestions given above will help the teacher to place himself in the proper perspective which will broaden his outlook and bring to bear upon his work an informed mind. The defect in the present kind of supervision is that the teacher is not helped in this process whilst his classroom supervision continues. The result is that both the teacher and the headmaster move in narrow grooves and benefit from each other in a very minor way. Class supervision in this restricted sense becomes a repetition of the same age-old suggestions limited to the process of lesson-giving and does not help in creating a wider outlook and in working in a wider sphere.

A school usually has (a) old experienced teachers, (b) new trained entrants, (c) occasionally, untrained new or old teachers. The nature of the supervision for each will obviously differ and the headmaster must help each according to their need and his capacity.

Visiting the classroom. Supervision visits can take three forms: (a) on request from the teachers, (b) on scheduled dates, (c) without notice.

(a) *On request.* The teacher requests the headmaster to visit his class and see him at work on a problem or a project. This kind of visit is not yet common in our schools and it is only here and there that a teacher on his own initiative requests the principal or the head teacher to visit him in his classroom. Such visits show a considerable amount of rapport between the teacher and the principal and is always very useful. In the same way a teacher can ask for the services of an inspector. Such visits cannot be pre-dated for a long period of time. It may not, however, be possible for the head-teacher to accept all the requests, if calls on his time are many. But there should be an all-out effort to encourage such initiative on the part of the teachers to seek the guidance of the head-teacher in the solution of problems. There should, however, be no tendency to encourage requests for trifles for that would mean a waste of the head-teacher's time and evidence of a lack of critical judgement in the teacher.

(b) *On scheduled dates.* This is the usual practice in most schools. The principal goes round the school and visits a few classes according to schedule. This becomes a sort of a formal visit. The head-teacher sees the class or subject teacher at work and gives him some suggestions or appreciation. Such visits, except in exceptional cases, are not of much consequence. They are born of routine and end in routine.

(c) *Visits without notice.* Teachers in whom a sense of responsibility is not fully developed or is stifled by the pressure of personal problems usually do not put their heart into their work. Many even do not go to class and virtually waste time. This has given rise to the practice of paying surprise visits to classes. The idea of paying such visits is to keep the teacher in suspense with regard to the arrival of the principal in his class so that he stays in the classroom and does something. This does prove useful to some degree in the case of those who need a minor whip to arouse them to a sense of responsibility. Such visits, however, cannot and do not improve the quality of instruction. The clever ones among them find strange ways of making a good impression. I have,

for instance, been told of teachers who would post the monitor at the door of the classroom to warn the teacher and the class of the approach of the principal or head-teacher. The outlook and interests of such teachers have to be orientated by various ways and means. Meanwhile, should the surprise visits be dropped? They should not. Though they do not offer a permanent solution, they do help in avoiding immediate waste.

The supervisor in the class. When the supervisor enters a class, the teacher orders the entire class to stand up. The practice has its roots in the principles of British imperialistic motives and the oligarchic character of British rule. The practice is so ingrained in our system and habits that it would be bad manners for a teacher not to ask his class to stand up or if the students did not do so. The result has been that whenever a visitor—a teacher, principal, headmaster, inspector, education officer, Director of Education, or any other person—enters a classroom, the students have to set aside whatever they are doing and assume a military air and stand to order. Such a system values authority more than learning. It is necessary to respect a teacher or a principal, but this perhaps is the wrong way of doing it. In fact, if any person should object to this practice, it is the principal or the headmaster, for if his going to a class has meant distracting the attention of the students and diffusing an atmosphere of undue authority, the prime objective of the visit is defeated. The head-teacher must, therefore, enter a class without having his arrival broadcast. A smile or word of cheer as a greeting from an elder could replace the formal military form of greeting.

The head-teacher should take into consideration the situation in which the teacher and the class have been working. If the teacher is teaching at the moment, he should do nothing to disturb the students or to undermine the authority of the teacher. He should, for instance, not go about examining the note-books of students or begin asking questions or engaging the students in conversation. He can certainly do so with the permission of the teacher after the teacher has completed a unit he is doing. It is often found that a head-teacher or an inspector loses patience and starts abusing or guiding the teacher right in the classroom in the presence of his students,

or taking the book from the teacher's hand, starts teaching. These practices at once undermine the authority of the teacher in the eyes of his students and his colleagues. Often many inexperienced teachers, when their students do not respond to the questions of the head-teacher, get nervous and start justifying their poor response before him in the presence of the students. This practice also is not good and goes towards undermining the teacher's authority both before the students and the head-teacher. If the head-teacher is not satisfied with the working of a teacher, he should not start guiding him in the class, but take other steps to do so. He may call the teacher concerned to his office and discuss with him his shortcomings. The teacher should also see the principal for his reactions and suggestions. The principal, besides giving the teacher suggestions for immediate improvement, should see if the teacher needs assistance as a long-term arrangement. All this, as has been said above, has to be done not in the learn-otherwise-I-punish-you spirit but in team spirit, one worker coming to the assistance of another.

The head-teacher should also never create an atmosphere of tenseness. The teacher or the principal should not after the supervision is over feel any sense of displeasure, unjustified criticism or personal defeat or vengeance. If this happens, it will keep both of them away from each other. The teacher should feel a sense of obligation at having been assisted to be more useful to his students and the head for having been true to his principles.

The time that a principal or head-teacher may devote to supervising a teacher's work should depend upon the nature of the visit. If the visit is routine or casual and is not related to any particular educational situation, the visit could be brief, or if tension exists between the teacher and the principal, or the teacher feels nervous at the approach of the principal, or is new and needs experience, the visits could be short, but frequent. If the visit is related to an educational situation or a project, the duration should be longer or when there are problems like initiating new projects or programmes, organising new kinds of assignments and the assistance of the head is considered useful, the visit can be prolonged. This duration will also be determined by the time that the head has at his disposal.

The head of the school should not leave a classroom in an unceremonious way, abruptly. He should leave when a particular unit is over. The brief moment should provide an opportunity for the head to express his reaction or to drop a word of encouragement to the students. Occasionally when the head comes to know some problem students or problems of students he should never discuss these in the classroom. These are problems which he should make note of and discuss with the teacher or any other specialist at his office.

Supervision followed up. Supervision is useful only when it is followed up. One way is to ask the teacher to correct himself in due course. This is not a helpful way. The other is to sit with him and help him in finding ways and means of solving his difficulties. When some solutions are found they should be tried and the results observed. It does not always follow that the solutions applied will necessarily succeed; it may become necessary to hold one or two meetings more and try one or two more solutions. It is, however, necessary for the head of the school to see whether the teacher is really serious in applying solutions or he is just appearing to do so. If the latter is the case, his job becomes harder, for in that case he has to do the other and more important job of re-educating the entire personality of the teacher.

*‘SUPERVISION IS NOT THE ACT OF DOING SOMETHING TO THE TEACHER,’ BUT SOMETHING ‘DONE WITH THE TEACHER’.**

* Crosby, Muriel, *Supervision as Co-operative Action*, Asstt. Supdt. and Director of Elementary Education, Wilmington Delaware Public School, New York, Appleton, Century Crofts, 1957, p. 324.

CHAPTER 4

Freedom to Teach

FREEDOM IN A DEMOCRACY

FREEDOM conveys different ideas to different people. These ideas are closely related to the particular group's, community's or nation's way of life. To a citizen under a totalitarian form of government freedom means something quite different from what it is to a citizen under a socialist state or a state under imperial rule. Each concept conveys a sense of importance to the individual concerned. In a democratic state, since the well-being and development of the individual is the highest aim, freedom of the individual has the highest importance. Consequently, there is nothing so fatal to the well-being and development of the individual as the absence of this freedom.

Since the school is the laboratory where freedom and democracy are tested and experimented upon, and since the pattern of freedom in a school is a reflection of the society to which the school belongs, the type of freedom that the society has assumes importance and value.

ACADEMIC FREEDOM IN ANCIENT INDIA

The story of freedom is the study of human growth. Earliest man sought freedom from physical forces including environment. This freedom paved the way for the freedom of the mind. The freedom of the mind in India reached a high level during Vedic and the Upanishadic times. The concepts of freedom involved then are admirable from the democratic point of view. It imbued the individual with confidence and provided circumstances for the development of his highest potential. This in turn

ushered in a new era of teaching and learning. The country produced a large variety of schools of thought and philosophy. It also produced some of the greatest teachers the country has known. No country perhaps in the world has enjoyed greater freedom of learning and teaching at any time than India of Vedic and Upanishadic times. The country has ever since preserved and valued this freedom in varying degrees.

During the Brahmanic period academic freedom became circumscribed in certain ways. Society developed the castes and so did teaching and learning. Shudras were kept away from learning and Brahmans, the teachers, were forbidden to teach them. But academic freedom within the castes continued. The Brahmans could learn and teach.

During the Muslim period a similar situation prevailed. The Muslim rulers introduced education a system of which was not available to all. Education in *madrasas* was available for the Muslim gentry, preferably of the ruling classes. The Hindus did not benefit by it ; in some provinces, as for instance, Kashmir, they were not allowed even to read Arabic and Persian. It was not till a Hindu Vaid, Shree Bhat, secured permission from the great prince Zain-Ul-Abidin did Hindus get the freedom of learning and teaching Persian and Arabic.

Freedom to learn is still not a universally practised value. In America the Negroes do not have all the facilities that are available to those of European stock, and in South Africa the Non-Whites do not have the same facilities as the Whites.

Academic freedom in India is closely related to or rather emanates from the Indian way of life. The aim of life, and so of education, is the development of the individual to his fullest potential or the realization of the individual self in terms of truth, goodness and beauty. The search for this inevitably leads to a variety of ways of seeking the truth ; and the country during her long history produced a variety of mutually supplementary or opposed systems of philosophy. There was at no time any fear of any king or prince or political system terrorising a philosopher, a teacher or a scientist on account of his views. On the contrary, there have been occasions when the same king patronised equally teachers of

different faiths and professions. In contemporary India academic freedom has deep and strong roots ; it is rooted in culture, religion, and tradition. As a result academic freedom has a wide connotation, even when compared to other older democracies like those of England and the U.S.A. The type of freedom that now prevails in democratic countries is in many ways similar to the freedom in communist countries. Communist ideology, for instance, cannot tolerate democratic freedom and calls it a 'disease' and so the democratic countries do not tolerate the communist freedom and call it 'slavery'. The one is not prepared to understand the other because it is not free enough to learn what the other really is or means. But academic freedom in India is not regimented and localized. It is prepared to understand and even assimilate all that other systems may have to offer.

Essentially individualistic. Freedom of the individual has always been recognized in India. In fact it has on occasions run riot and has led to chaos and national slavery. The consequence has been a comparative imbalance between the relation of society to the individual. The individual has dominated society to the point of being indifferent to it. He has not properly co-ordinated his life to its freedom. The individual, therefore, has to be harmonised to society, his freedom brought in tune with the needs of society.

Absence of State control. The State had no control whatsoever on educational institutions, teachers, curricula, timings of learning and teaching, admissions and withdrawals. The teachers taught what they considered important, not what they were told to teach. The teachers no doubt had limitations, but they were not the limitations set upon them by the State, but the limitations of their own ways and their own processes of thinking. The State did not have any hand in awarding certificates. It was the exclusive right of the teacher or the institution to accept, reward or reject the achievements of a new writer, poet, scholar or student.

Caste restrictions. Though teachers and academicians enjoyed unfettered freedom, the concept of education itself had considerably narrowed down under the restricting influences of the caste system. Those who could read had full freedom to do so ; but there were many who could not read

at all. The latter had no freedom of teaching and learning ; no right to education. This in the course of years proved the beginning of the decay.

Caste restrictions in education continued under Muslim and British rule—the caste signifying a new class of people during the Muslim period and a newer one during the British.

ACADEMIC FREEDOM UNDER THE BRITISH

The coming of the British and the introduction of the British system of education ushered in a new concept of academic freedom. This freedom was conceived and developed in a different set of values. In this set-up academic freedom had to be looked at against the complex background of political freedom, economic freedom and social freedom. Earlier, when life was not so complex and human freedom was not analysed into clear-cut aspects of living, freedom was a unified concept. Under the British this concept changed. At the social and economic levels, this freedom was not meant for all ; it was meant for some classes and in due time it was supposed to 'trickle down' to the masses. At the academic level, it was circumscribed by the political necessities of the British. This political necessity was very effective and its influence at all levels, particularly in the field of education, was made effective in great detail. For instance, the content of education, the methods of teaching, the theory and practice of teaching, the certification of teaching, in fact, all that goes to constitute academic freedom was decided by the imperial government. The thinking was done by the government and its implementation by the teachers. This was as it should have been in a state which was primarily interested in ruling a conquered country.

WHAT ACADEMIC FREEDOM MEANS TO MODERN INDIA

Academic freedom in a democratic country like India should mean the freedom of the teacher to teach ; of the research student to do research ; of the scientist to experiment ; and of the learner to learn in a democratic way. The freedom enjoyed by a teacher, professor, research scholar, student or scientist in a socialistic state would be different from that of a

teacher in a democratic state. The nature and scope of freedom enjoyed by, say, a scientist, would be limited to or qualified by the requirements or demands of the State. In a democracy the scientist would be free to the extent of disagreeing with the standpoint of the State or getting the State to honour his view-point. He has a right to differ and yet live with honour.

STEPS NECESSARY TO MAKE FREEDOM EFFECTIVE

What steps should be taken to assure freedom of teaching and learning in schools ?

Decentralize administration. A highly centralised system of educational administration cannot ensure freedom of teaching. It would always insist on a certain uniformity of pattern which it would like to see fulfilled. Education in India is not a Central subject, but a State subject. But this administrative set-up is neither adequate nor satisfactory. Education is fast spreading, longevity is increasing and so is population. A State consequently has become too big to be effective, the districts, called 'school districts', have also become too large. The need is to split up further the educational unit and reduce it to the village size. The ideal educational unit, according to democratic and traditional principles, should be of this size. Only such a set-up would ensure the natural form of administration and will result in teaching-learning freedom.

The village unit should lead to the *taulaka* unit, the *taulaka* unit to the district, and the district to the State. It should not be the other way round. Administration needs to be decentralized not only at the Centre, but also at the departmental and school levels. The head-teacher should not keep all the jobs for himself or try to do everything himself. He must decentralize his authority and make each teacher responsible for one or other school programme.

There are difficulties involved in the transition from the present centralised educational set-up to the proper decentralised one. But the solution lies, not in ignoring these difficulties and postponing their solution, but in attacking and solving them and going ahead.

Encourage large-scale experimentation. One of the most important constituents of teaching is the freedom to experiment. In theory there are no prohibitions or objections to doing so. But in practice it has become difficult. For the last hundred and fifty years, educational practice and theory have developed in a way which allows very little freedom whatsoever to the teacher or inspector to experiment. The syllabus is fixed for the teacher, the rules of promotion are set, the timings are laid down, the examination system of a particular pattern is imposed, leaving the teacher no choice but to follow it. The entire efforts of teachers are limited to covering the set syllabus and seeing that their students get through the routine of examinations annually. The result has been that our teachers have not been able to conduct any significant experiments in education, nor has the teaching profession produced any worth the name of educational thinkers. The new educational theories, practices or experiments that are called Indian are, significantly enough, not the contributions of practising teachers, but of poets, politicians or religious reformers. What we, therefore, need is the creation of an atmosphere which will encourage large-scale experimentation at all levels. Experimentation involves many things ; it involves, first of all, freedom — freedom to experiment even if it leads to error, freedom to continue experimenting in spite of this seeming failure. Educational administration, therefore, has to be remodelled to accord this freedom and to create the informed background necessary for according it. In the centralised or the decentralised set-up of administration, it is the average teacher, and particularly the head-teacher, who should strive towards the realisation of this objective.

Variety in experimentation. The field of experimentation is very large indeed. The most important categories which lie within the scope of the teacher are given below. There are certain categories which lie beyond his power and authority and should be left to college professors and other educational thinkers.

(a) *Syllabus.* At present the syllabus is prepared by State departments of education which usually appoint a committee consisting of the representatives of the department, university and teachers. Theoretically such a committee is quite

competent to frame a syllabus. But the conception on which the idea is based is that only some people need to think and that all would do well to follow them. This is not democratic freedom; at least it is not essentially sound educational freedom. Even if political considerations make the preparation of such a syllabus a necessity, it should be only suggestive. The real syllabus should be prepared by school teachers themselves for their own schools. A syllabus should be suited to each locality and to each school. It should be changed or improved, not on an *ad hoc* basis, but on the actual needs of each locality or each school.

The basic system of education, which is now the accepted pattern of education in the country, has ample provision for the formation of such a syllabus. No serious effort has yet been made to help progressive schools to evolve their own syllabuses to suit their own needs. The freedom to evolve a syllabus is an essential freedom which teachers should have the right to enjoy.

(b) *Methods of teaching.* Similarly teachers need freedom to practise the method of teaching. The existing set-up does not encourage this. We have been wishing, and rightly so, that teachers should be trained in methods of teaching. The idea behind this insistence on training is that the teachers should know the various methods of teaching so that they can be effective. In effect, this training has mostly been a limiting influence in so far as it has restricted the freedom to teach to the methods learnt. It should have freed the teacher to go beyond the method, which it has not, and the result has been that there has been no advance beyond the already known and traditionally practised methods. In contrast to our slavish adherence to the imported methods of teaching, the U.S.A., another great democracy, has evolved many new methods of teaching and learning.

(c) *Evaluation.* Equally great is the need to enjoy the freedom to experiment with the examination system. This is discussed in detail in the chapter on Developing Evaluation Programmes.

(d) *Textbooks.* Textbooks are at present prescribed, not suggested, by most of the States. All schools—primary, middle and high—consequently teach books prescribed by the State.

Teachers have no direct say in this. Some States have gone a step further and proceeded to nationalise textbooks. Nationalising textbooks has many advantages; the books are available at cheaper rates, the supply is supposed to be adequate and the contents of the books good. But all these advantages are set at naught by taking over a right which correctly belongs to the teacher. A good State may lead upwards but a poor and incompetent State will lead downward.

It is the right and the responsibility of the teacher and the head-teacher to select and suggest what books his students need to read or are suitable for them. Equally so, is it the right of the student to choose what books he should read? It is argued that making over this responsibility to the teacher will lead to the wrong selection of books and to corruption among teachers, publishers and others. The argument may be correct, but it does not stand in the way of the correctness of the principle that it is the right of the teacher to suggest books for students and of the students to choose books for themselves. The argument is an administrative problem and not an educational handicap or limitation. What are the main apprehensions? They are: (1) the head-teacher or the teachers may suggest books of a lower academic standard; (2) they might be influenced by interested booksellers, publishers or authors; (3) individual teachers might suggest books in which they have a personal interest at the cost of good books for children; (4) the teachers and head-teacher might develop business interests in the matter of selection of textbooks; (5) they may be incapable of choosing good and suitable books; (6) variation in the selection of different books might mean difficulty for parents if they have to change their children's school; (7) variation in the use and selection of books may mean variation in the level of school efficiency.

Most of these objections are true in the present context. If, however, the context changes, this criticism will also lose meaning. When, for instance, all schools can select the books they want, a healthy competition to maintain equal standards with other schools in the locality will become a necessity. There is always something like a minimum standard of education in a particular locality and among the schools

of that locality. This standard is a guarantee against many shortcomings.

Some of the criticisms are, however, true at any time. For instance, the present textbook committees do not always choose the best book. In fact some of the books chosen should never have been chosen. The danger of choosing the wrong book for a larger number of students is greater than choosing it for a smaller number of students. The danger of teachers and head-teachers of schools becoming involved in the economic interests of a book is real but it is inherent in the present system also. Administrative steps can be taken to lessen this evil. Opposition to variation in the use of books by different schools has at present the force of argument. It loses all its force when each school has a different set of books for each class. There is indeed variation in the standards of schools. This is a situation which cannot be helped. The one method to raise the standard is to make the most suitable books available to students. But the surest guarantee against any or all the shortcomings in this regard is the personality of the teacher or the head-teacher. A teacher or a head with integrity can always ensure the proper book being prescribed for his students irrespective of all the chances of omission and commission.

CURRICULAR AND CO-CURRICULAR ACTIVITIES

The curricular and co-curricular activities in our schools are as traditional in character as the system of book learning. There is an urgent need for experimenting with new forms of activities. The variety of such experiments could indeed be wide, and its basis, the Indian philosophy of life. Experiments in, for instance, methods of learning, new forms of athletics, games, arts, crafts, music and dramatics, public speaking etc., would open new vistas for purposeful work.

TEACHING CONTROVERSIAL SUBJECTS

There are certain subjects of study which are by nature controversial. While teaching these, there is a possibility that the teacher may take sides and present the subject

matter from a point of view different from the strictly educational point of view.

There are three ways in which such a controversy can arise. First, issues in which opinions of competent authorities differ; second, ideological issues; and third, issues on which the teacher himself has a different view. The difficulty in a controversy arises when it is thought improper to place before students views and opinions which the society, the group or the teacher does not accept and does not want the students either to share, the implied argument being that to transmit such information and knowledge will harm the interests of the students and the society. This, however, is not the democratic approach. Society is largely responsible for determining what its students should learn, but it has no right to rob them of the opportunity of thinking, reasoning, weighing and sifting facts and making decisions. If we remember that the primary aim of education is to generate the power to think, no better opportunity can offer itself to the teacher than a controversial subject. For him the job becomes one of presenting all aspects of the case and leaving the problem of arriving at a decision to the students themselves.

The difficulty, however, arises when the controversy relates to the teacher's personal differences with others or with the subject matter. The individuality of the teacher is inextricably woven into the texture of his teaching. However much a teacher may try to dissociate the academic argument from his personal argument, he cannot distort his actions from his personality. A teacher who can differ is usually a teacher with a mind or a mission. He cannot for long hide his personality behind his words. His views, therefore, will be out; he may not speak out loud but his actions and behaviour will be louder than his words. The argument that the teacher should only state facts without giving his own judgement is, therefore, not very strong. If he hides his views, he will first be acting like a hypocrite, and second, he will be creating positive distrust both in himself and in his pupils. The teacher is undoubtedly in a position to exert personal influence on his students, but personal influence, as is well known, is more effective by action than by words. Besides, if he can trust his students with the views of eminent authorities he

can certainly do so with his own. Fear should not limit his freedom, nor, and this is more important, the freedom of his students to learn. What, however, is necessary is that information or views should be presented in such a way that each point of view is presented clearly, vividly and correctly.

Occasionally subjects become controversial because they are taught at the wrong time or to the wrong group. On such occasions expert opinion or the opinion of the principal could offer a solution. There are occasions when two teachers teaching the same subject in the same school differ. On such occasions, mutual meetings between teachers are an immediate necessity. Inability to do so creates a lack of confidence in both the teachers and proves harmful for the prestige of each, and, what is worse, shakes the faith of the learners in their teachers.

RESPONSIBILITIES INVOLVED IN THE FREEDOM OF TEACHING

Freedom involves responsibility. Teachers can and should enjoy freedom only if they understand its implications and its concomitant responsibility. Freedom without responsibility is licence. For a teacher to enjoy freedom he should know very well his professional techniques. If he is not fully aware of all this, he will enjoy the wrong kind of freedom. It will not be professional freedom, whatever else it might be. For instance, if he is not fully aware of recent trends in educational practice, he cannot introduce a new experiment ; if he is not aware of the problems concerning syllabuses, he cannot devote himself successfully to the building up of a syllabus for his class. A full awareness of the professional thought and practice is, therefore, a pre-requisite for enjoying the freedom to teach.

A teacher may be well-versed in his professional knowledge, but he may not have the will. Freedom pre-supposes a free will. A teacher must always be ready to enjoy freedom. A large majority of teachers at present do not have the will to enjoy it. Instead they are indifferent, and indifference and freedom cannot go together.

Experimentation demands a sense of adventure and requires an indomitable will. The introduction of even a small ex-

periment in an Indian school today requires not only a full knowledge of what the teacher or the principal is going to do, but also a strong and indomitable will to convince all concerned, the teacher, the uninformed or reactionary parent, the society, and the Education Department about the worthwhileness of the experiment. It needs courage when the experiment is started, as well as when it is in the implementation stage. The slightest difficulty or handicap will arouse all the forces of opposition, internal and external or departmental, and try to undermine the morale of the teacher concerned or the head-teacher.

FAITH

All teachers must have the strength of conviction in what they are doing. The main basis of freedom is faith. If we have faith in the freedom of teaching, we shall strive to possess it. If we have faith in the soundness of our ideas, we shall strive to put them into practice. It is, therefore, essential to have faith in one's own self and in freedom. It is true that our Constitution guarantees freedom to us all. This, however, is not sufficient. We need to have the fullest faith in it. Unfortunately we still live by old habits. We must change, we must assert ourselves to get it and must also accord it to others willingly and gracefully. How effectively can it be asserted or accorded depends ultimately upon the personality of the teacher.

Teacher Improvement and In-Service Programmes

IN-SERVICE IN ANCIENT INDIA

THE need to improve the professional and personal efficiency and outlook of the teacher was felt in India from ancient times. Teaching became a profession very early. There were, however, no training colleges in the sense that we have them today. But training of a kind considered adequate then was imparted. The teaching profession turned itself into a caste, and for that matter, the highest caste—the Brahmins. Broadly speaking, the caste was the training place for the teacher. He was born a teacher and died a teacher. He was a teacher by the compulsion of birth and the social order. Nevertheless he had enthusiasm for his profession and was proud of it.

A singularly distinguishing feature about the ancient teacher was that he had in him the ability to carve out a respectable place in society for himself and for his profession. He was more important than politicians, statesmen and even kings, though he did not command wealth or political or military power. This significant achievement has a simple explanation. The teacher was great because he was more informed, better educated and a better man than his fellows. Whatever the speed of change, the teachers kept themselves fully and adequately abreast of it. So long as they did this, they retained their greatness and usefulness and when they ceased to do so they forfeited their high position.

Just as there were no training colleges to give professional training, so also there were no regular programmes or organi-

sations to render service to teachers. In-service was an inherent dynamism which prompted teachers to improve their general and professional ability and outlook. No external agency was needed to set in motion the 'dynamism' of the profession. There was a natural desire to keep the profession alive, for it meant the life of the entire caste. Times have changed now. The caste system is dead. It should not, nor can it, be brought back to life. We cannot create a new caste of teachers. But we certainly stand in need of building the profession into a pattern which will give it an inherent dynamism. Teacher's improvement should depend not upon external stimulus or service, but upon internal, inherent dynamism. We must create a pattern which gives a perpetual urge to improve the profession and its personnel.

ITS PROGRAMMES

Shastrarath or learned discussions. In ancient India scholars and teachers used to meet and discuss topics of mutual interest. These discussions were held by members of the same school of thought, as well as by exponents of different schools of thought. We have innumerable examples of Pandits of different religions travelling long distances to meet and discuss problems with the Pandits of other places. These examples abound during the Upanishadic, Brahmanic, Buddhist, Vedantic and Muslim periods and have been preserved for posterity both by Indian and non-Indian scholars. Not only men but also women and foreign scholars participated in these discussions. We have the classical examples of discussions held by Yagnivalkya and his wife, or by Chinese or Muslim pilgrims with Indian scholars. Discussions were held by participants on their own initiative, but examples are not wanting of kings, queens, and nobles taking the initiative in organising such discussions at their courts and darbars. Many a new thesis or viewpoint was put to the test in such discussions. Kalhana gives many such instances in his *Rajtarangini* (River of Kings), a history of Kashmir up to the eleventh century.

Study circles. The *shastrarath* (discussion) was mainly a programme for scholars of merit. It worked at State and

inter-State levels. At the local level study circles were very popular. Teachers and scholars of a locality would meet and discuss the different problems they came across in books or in life. The scope of their study was also wide. Discussions were not confined to a particular school of thought, but spread over many schools, and since there was an absolute sense of toleration, the discussions never generated hatred. In fact, mutual discussion facilitated proper understanding and toleration and broadened the outlook of the whole group.

THE MEANING OF IN-SERVICE

In-service is intended to improve the professional and academic efficiency of teachers already in the job. Prior to becoming or during the course of preparing to be a teacher, the candidate has to undergo a course of training in educational theory and practice. This is a regular course of training to be undergone by every teacher. In-service is not to be confused with this. In-service is meant for all teachers—those who may or may not have undergone a regular course of professional training in educational theory and practice before or after joining service as a teacher.

THE NEED FOR IN-SERVICE PROGRAMMES

Dynamic nature of life. A distinguishing feature of life is its dynamism ; if it were not so, it would cease to be life. A society lives in so far as it is dynamic. This is much more the case today. The ancients' was a comparatively less complex society, and the pace of change and progress, though quite fast, was not as quick as it is today. Then too, there was little danger of a person becoming an anachronism in his lifetime, but today he runs the risk at every moment. Human achievements pile up by the minute, concepts differ and change, old and existing techniques lose their usefulness and new ones are evolved. We, therefore, have got to cultivate and retain dynamism, unless, of course, we choose to lag behind. We cannot be dynamic unless our education is, and education cannot be dynamic unless the teacher is. Every attempt must therefore be made to enable the teacher to cultivate dynamism.

Dynamism of pedagogical methods. This dynamism in society needs to be reflected in the educational set-up of the country. In the West, the educational system and its techniques reflect the dynamism of the society. Consequently educational theory and practice evolve constantly as do ideas about the teacher and his professional equipment and efficiency.

As a nation, we are also now changing and progressing. We are experimenting with new educational theories and practices and trying to fashion our educational system to suit our new pattern of life. Our education must, therefore, keep pace with this change.

Need to keep abreast of new developments. A teacher needs to know the art and science of teaching. To this end he is required to undergo a course of training in education. Quite a large percentage of our teachers, both at the primary and the secondary levels, are trained. Since educational thought and practice are fast changing in and outside the country, there is need to refresh these teachers to enable them to keep abreast of all the new improvements that take place. Training once received is good for a time, not for all time. Unless a teacher keeps in touch with the latest developments, he is likely to get out of date and lose his professional competence. It is, therefore, necessary to have programmes on a planned basis for the constant improvement of teaching personnel.

Experimental state of educational theory and practice in India. In-service programmes have a special meaning in our country at this stage. We are experimenting with new methods and ideologies. We want to improve our system of education quickly. This involves a variety of programmes. We want to convert our primary schools into Basic schools. We want to experiment with the *Panchayati Raj* and the schools that would be established by it. We want to encourage experiments made by individual educationists or educational organisations. We want to make experiments in methods of teaching various subjects of study, reforming the examination system and introducing new techniques. We cannot do so if we want to get it done by teachers who were trained under a different system and are not abreast of the latest developments in the field.

WHAT CONSTITUTES AN IN-SERVICE PROGRAMME ?

All programmes executed to improve the professional, academic and personal efficiency of teachers in service constitute in-service programmes. These may be :

- (a) Refresher Courses.
- (b) Orientation Courses.
- (c) Seminars.
- (d) Workshops.
- (e) Conferences.
- (f) Educational Trips and Tours etc.

Refresher courses. A refresher course is meant to 'refresh' the knowledge already possessed. It was for some time believed that training once received was sufficient to make one a good teacher, as very few changes occurred during a period of time. All that was considered necessary was to refresh the teacher's knowledge. The refresher course was a kind of extension of the training college classwork. The teacher or the instructor, usually a training college lecturer or a departmental officer, gave a series of lectures on topics considered necessary by the instructors. This utility of the refresher course continues, for there is always need to refresh what one learnt some time ago. The course is held for a week or two. When the series of lectures is over, a simple test is given. Such a course does not necessarily involve active participation by those attending.

Orientation courses. There are occasions when it becomes necessary to orient the views of teachers. Such an occasion arises when there is a change in the educational system or methods or when the training received by a teacher is out of tune with existing needs. For instance, the country, is at the moment committed to orienting the non-Basic schools towards the Basic pattern or to converting non-Basic schools into Basic schools. This involves giving orientation courses to all those teachers who have not already undergone a course of training in Basic education. And so, we give them an orientation course.

The way in which this course is held is slightly different from the refresher course. In an orientation course teachers, lecturers or specialists who know the new techniques are

called upon to assist. But the emphasis is on participation by those taking the course. The orientation course is held on the lines on which the intended change is to be brought about. An orientation course, for instance, for teachers who are to be oriented towards the Basic system will be held according to the Basic system. Talks will be given, discussions held, projects carried out, reports written and read in the group, decisions taken, follow-up programmes organised, and evaluation done.

Seminars. Participants in a seminar meet and express their individual points of view. They usually do not have to listen to lectures or specialists as such ; they have to put forth their own views or opinions. They decide upon the number and nature of the topics they want to discuss. They meet and lay down the procedure along which they will discuss problems. It may be necessary to adopt a variety of ways. These could be :

- (a) holding discussions by the whole group,
- (b) holding discussions in sub-groups.

The group chooses a chairman or a director and also a recorder who records the proceedings. Views are expressed in groups or sub-groups. If sub-committees are convened, the whole group reassembles to consider the recommendations of the sub-groups and either accepts in toto or in a modified form their recommendations or may even reject them.

The sub-group also follows a similar procedure. It elects its own chairman and its recorder. It discusses its problems, prepares its reports and forwards it to the general group for acceptance.

The emphasis in a seminar is on keen and enthusiastic participation by the members, all of whom meet on an equal footing.

Resource personnel. The participants are, however, assisted and occasionally guided by 'resource personnel'. The personnel usually consist of experts in the field. They are present when the discussions are held. If the group gets into difficulty, the expert is at hand to join in and guide deliberations and help in finding a solution. This is an ideal democratic method. The outstanding feature of this method is the acceptance of the uniqueness of the individual and his

capacity to participate in and contribute to solving a problem. It trusts the individual or expects him to contribute his best towards the solution of the problems. It removes the presence of an authoritative lecturer and replaces him by a consultant, a partner in finding solutions to problems.

Workshops. In a workshop the emphasis is on actually doing the things under discussion. For instance, a workshop on Examination Reform would not only discuss the various aspects of an examination, as for instance, its history, its merits, its defects, the need to improve it, the steps to improve it, the ideology of the old and the new methods, but also proceed to work on the problem. The group, for instance, would discuss what an objective type test means. It would simultaneously sit to prepare a few. If it has to discuss the evaluation of a test, it would actually evaluate one in the group itself.

The workshop method is excellent and effective. It does not leave learning to chance.

Conference. A conference is known fairly well to all. There is not much difference between an educational and any other conference in so far as the methods of holding it are concerned. Its main features are a presidential lecture, a few lectures by eminent speakers, some discussions on the lectures in groups and a few resolutions on the problems involved.

Educational trips and tours. An educational tour is an effective means of in-service. A visit to another educational institute or to an educationally advanced country or State is a useful and effective means of first-hand experience.

AIMS OF IN-SERVICE PROGRAMMES

Growth of teacher personality. The growth and development of humanity is inherent in the dynamism of education and that of education in the constant growth and development of the teacher's personality. This constant growth and development is the chief aim of the in-service programme. It can take the following forms.

Improving the efficiency of the individual teacher. In a democratic society, the teacher as an individual is of supreme importance.

He has his unique contribution to make to the group in which he works. In a group one individual differs from another ; if one is creative and original, another is a person of average ability, a third is an indifferent fellow. There may be some who have poor professional equipment. There may be others who have gone deep into routine and cannot come out of it ; there may yet be others who want to come out of it, but cannot do so because of the adverse influence of the indifferent teachers in the group.

The enthusiastic teacher may be willing to work and experiment, but he may not be able to do so on account of a lack of technical knowledge, or the depressing and uninspiring atmosphere of the school, or his differences with other members of the staff. Each type has his own difficulties, personal and professional. All such teachers need understanding and sympathy. In-service programmes must be patterned in such a way that the teacher is viewed in the context he is placed in and helped accordingly.

Improving group efficiency. Improving individual efficiency naturally improves group efficiency. Just as an individual has a standard peculiar to him, so has a particular group. Different groups have different standards. Just as a number of individuals provide a standard for a group, so does a group provide a standard for an individual. A teacher working in a particular group adapts himself to the standards of that group. The same teacher will work at different levels in groups of varying levels. It is, therefore, important that the standard of the group be always kept in mind. The group may be a school group, a regional group or a State group. The in-service programme should cater to the needs of each.

Developing enthusiasm. An unfortunate characteristic of many teachers is the degree of indifference towards their profession. One of the major causes of falling standards of education in schools and colleges is this indifferent attitude of teachers and professors. The existence of this state of indifference among many teachers is a great challenge to in-service programmes. The problem, therefore, of creating enthusiasm is important though difficult. We have first to overcome indifference and then to create enthusiasm.

In-service programmes have, therefore, to be so patterned that they not only help in removing indifference but also in creating enthusiasm for the teaching profession.

In-service programmes and commercial outlook of teachers. A fairly large number of teachers have grown into the habit of organising private coaching classes at their homes or in rented shops. They charge each student a small fee and gather together a large number of students a few months before the annual examination. There are others, more respectable, who do not organise group tuitions, but coach individual students in their own homes or in the homes of the students. Not much thought is needed to disapprove of these practices. The practice has a demoralising effect not only on the teachers and students involved, but also on the parents and the schools. Since private tuitions are done after school hours, teachers are obviously not interested in teaching the students properly during school hours. Their interest lies in keeping the students poor in knowledge and then persuading the parents to go in for helpful coaching. Such teachers occasionally get involved in questionable means of promoting their private pupils. These negative influences apart, the existence of such habits removes from the school all atmosphere conducive to creative work.

However bad the effects of this evil practice, there are reasons for its continued and growing popularity. The reasons are a shortage of recognized schools, wrong methods of teaching, a defective examination system, and so on. Besides these, and perhaps much more important, is the poor economic status of teachers. The teacher cannot make both ends meet ; he cannot feed his children properly, dress them, educate them or provide them with proper medical care. To supplement his income he cannot go into business or part-time service. The only easily available job for him is taking up this debasing business of private coaching. Since his charges are low he can be readily hired, and since it is easy and beneficial the teacher has succumbed to it, and through continued practice, it has become a part of his life—a habit. The result is that even well-placed teachers organise these classes, thereby deadening the creative impulse of the entire profession.

Other evil practices which have found their way into the school staff are commercial interests in school materials such as books, exercise books, sports equipment etc. Quite often school teachers, publishers and tradesmen are reported to be involved in an unholy alliance of wrong choice of books and of costs of materials etc.

Do in-service programmes clash with these extra material interests of teachers ?

These interests are not moral or legal interests, but they are there because of economic necessity and habit. Improvements in teaching and the creation of a scientific basis for school work do constitute a challenge to these interests and, therefore, many teachers with these interests do not like the idea of introducing such programmes. The successful introduction of these programmes reduces the necessity which gives value to their interests. The approach to the solution of this problem does not lie in ignoring them, but in recognising the needs behind them and trying to meet them. The needs are (1) academic and (2) economic.

In-service programmes cannot help directly in solving the economic problems of teachers, but they can certainly focus attention on these problems and attempt to educate both the teachers and the society to the necessity of meeting these requirements. Whilst, however, the economic aspects of the problem do not lie directly within the scope of the in-service programmes, the academic and professional aspects do. An awareness of professional needs and demands does help many teachers to discharge their obligations better. Old habits die hard. Older teachers and schools may find it difficult, but new entrants and new schools can bring about a healthy working and influence to bear upon all. The newer teachers are obviously a rich field for improvements in this regard.

Improving the moral and spiritual outlook. Morality according to most schools of Indian philosophical thought is a material principle, but spirituality is not. It transcends morality. Spirituality is considered to be an absolute value, and morality, relative. Morality is affected by the changing conditions of the individual or the individual in the group. It can

change with the change of a teacher or a policy or an 'ism'. A person with moral sense is a person with integrity, conviction, vigour, will, courage, confidence and a willing subordination of one's personal interests to the interests of the group.

Morality by itself, however, cannot stand, for it is not able to answer the question 'why', nor is it able to provide the basis for it. It does not, for instance, say, why should I be good? Why should I be good to another and not to my own self? The basis for these and the reason why are supplied by the spiritual basis of human thought. According to almost all schools of Indian thought, it is the Divine Spirit which pervades not only humanity but also the whole of creation. It is a concept which transcends individual, communal or national limitations. In being good to my neighbour, I am being good to myself, for the spirit in him is the spirit in me. In not being good to him I am not being good to myself, for the spirit that is in him is the same that is in me. To be good to one's own self or to have courage to do good to one's own self is easy, for no realisation further than the good of the self is needed, but to do good to another and to have the courage to do him good is something different. What is it which gives us the strength to do good to another? It is a moral act born of a spiritual realisation. The average teacher today is much more conscious of his own interests, his own good, than of the interests of his students or their good. The in-service programme could help to awaken in teachers a sense of spiritual values.

Today teachers are accused of indifference towards their pupils. They are also charged with catering more to their personal needs than to the needs of their students. If in-service programmes could help teachers to feel that in being good to their students they are being good to themselves, a big step would be taken in redeeming teachers of these grave charges, and simultaneously placing instruction on a higher moral plane.

AGENCIES FOR IN-SERVICE PROGRAMMES

Who should be responsible for organising in-service programmes? What should be the agencies for rendering these

services? The prime responsibility of organising in-service programmes in our country rests with the State. Education today, as we have discussed earlier, is not a direct responsibility of society; it is the responsibility of the State. But the State need not, nor should it be allowed to take complete responsibility for this service. Which organisations then should shoulder the responsibility of this programme? They could be (1) the Centre, (2) the State, (3) the Department of Education, (4) the National Council of Educational Research & Training,¹ (5) training colleges or their extension services, (6) local bodies, (7) teachers' organisations, (8) individual or groups of schools, and (9) head-teachers.

¹ The National Council of Educational Research and Training was constituted as an autonomous organisation under the Indian Societies Registration Act (Act XXI of 1960) on 1st September, 1961.

The main objects for which the Council was established are :

- (a) To undertake aid, promote and co-ordinate research in all branches of education ;
- (b) To organise pre-service and in-service training, mainly at an advanced level ;
- (c) In collaboration with the State Governments and other authorities or agencies concerned,
 - (i) to organise extension services for such institutions in the country as are engaged in educational research, training of teachers or provision of extension services to schools ;
 - (ii) generally to disseminate improved techniques and practices in educational institutions in the country ;
 - (iii) to undertake or organise studies, investigations and surveys relating to educational matters or the appraisalment of educational programmes ;
- (d) To establish and conduct a National Institute of Education at the Headquarters of the Government of India for the development of research, advanced training (both pre-service and in-service) of educational administrators, teacher-educators and other high level personnel required for education, and the provision of extension services ;
- (e) To establish and conduct Regional Institutes in different parts of the country for the development of research, training and extension in general, and for the development of multi-purpose secondary education in particular ;
- (f) To take over or amalgamate with any other Society, Institute or Association, having objects wholly or in part similar to the objects of the Society, and to aid any such existing institution in such manner as the Governing Body of the Council may think fit ;
- (g) To establish and conduct other institutions as may be required for the furtherance of its objectives in any part of the country ;
- (h) To act as a clearing-house for ideas and information on educational research, training and extension ;
- (i) To advise the Government of India, the State Governments, and other educational organisations and institutions, on matters relating to education ; and
- (j) To undertake the publication of such books, periodicals and other literature as may be necessary for the furtherance of its objects.

A Review of Education in India (1947-1961), National Council of Educational Research & Training, New Delhi.

THE CENTRE

Ministry of Education. Education in India is not a Central subject, it is a State subject. The Central Ministry of Education, therefore, does not have a direct responsibility in organising in-service programmes for teachers of the various States. The Centre, however, has to shoulder the responsibility of laying down broad principles of policy and guidance and assisting the States in various ways to organise such programmes. The Government of India, for instance, established the All-India Council for Secondary Education to advise the State and Central Governments on the improvement and expansion of Secondary Education. The Council has ever since grown in concept and scope. Today it is known as the Directorate of Extension Programmes and forms part of the larger organization known as the National Council for Educational Research & Training referred to above. The Directorate has been doing some very useful work which has had wide implications for the entire field of teacher training and in-service programmes of the country. We shall, therefore, examine some of the chief features of this service.

THE NATURE OF IN-SERVICE PROGRAMMES

The nature of in-service programmes of the Directorate as they are in vogue may be viewed from the following angles:

(a) *The quality of work done in teacher training schools and colleges in terms of modern developments.* There has been considerable improvement in the syllabuses of teachers' training institutions, particularly after the formation of the Secondary Teachers' Training College Association in 1953. Consequently, at the theoretical level training institutions are expected to teach the latest developments, and many of them do it, with varying degrees of efficiency. At the practical level, however, most of them do not show a corresponding awareness of the need to organise practical work on the basis of theoretical knowledge. Practical work in colleges has been and is being done on the routine pattern. True, the latest developments in education are taught and students are expected to know them and answer questions on them correctly at the annual

or other examinations. But the colleges themselves do not feel any obligation to pattern their work on the basis of these developments.

(b) *The quality of work of the extension departments.* In contrast to this, the work of the extension departments of the training colleges has been organized on the basis of the latest developments in education in certain fields, particularly in methods of teaching and evaluation. For doing this, the extension departments have been holding seminars, workshops, orientation courses etc. They have been trying not only to teach recent developments or rather recent relevant developments but also to practise them during the courses held. Their work can be characterised as practical regarding theoretical assumptions in contrast to that of training colleges which is mainly theoretical.

(c) *In training colleges and secondary schools.* The work done by extension departments is producing a wholesome influence on all concerned. In the first place the training colleges are coming into close contact with secondary schools which helps them to know educational problems in their true context. The techniques employed by the extension departments are focussing attention on the techniques employed by teacher training institutions and it is becoming increasingly clear that the latter are satisfied with routine techniques and do not have much enthusiasm for the latest ones they talk about so eloquently. The result is that the fundamentally static character of most of the training institutions is coming to light. Today a teacher training college appears to be an anachronism before its own extension department. This is forcing the training colleges to evaluate their own work and make it progressive.

(d) *Need for wider concept.* In-service programmes have, therefore, to be conceived in wider concepts so that they involve and enrich not only the extension departments of training colleges and schools, but also the training schools and colleges and departments of education and bring about some integrity between their profession and practice.

THE STATE

The State should recognize the importance of in-service programmes and ask the education departments to plan and execute a comprehensive programme under which the majority of teachers receive this service. It should provide also the necessary finance for this project. The State should establish a branch within the department of education to look after this work. The Central Government recently took some initiative in the matter and asked each State to create or strengthen a research wing in their respective education departments which would take care of these programmes and also take up research problems facing the department. Unfortunately this measure could not be carried through on account of the emergency created by the Chinese invasion of the country. The State should also encourage each teacher training school and college to establish extension departments for providing in-service to the schools of the area. It should also provide certain facilities and encouragement for those teachers who participate in the programme.

THE DEPARTMENT OF EDUCATION

The State is the main agency for organising and certifying training and in-service programmes, but the actual instrument through which the State functions is its education department. As indicated above the department of education should have a machinery for organising and effecting extension programmes. At present many State departments do not have such regular agencies and so they get these done through training colleges. The establishment of extension departments by the States is long overdue and steps need to be taken by each State for doing so.

Teacher training institutions. Teacher improvement can be brought about by many agencies but the most effective one is a teacher training institution. To a teacher the first and most reliable authority on educational matters is a training institution. By virtue of its position a training institution is held in great esteem by teachers. Consequently the in-service programme held by a training college carries conviction and authority. From the academic point of view a training

college is most suited for this work. In actual practice, when organisations other than a training college organise an in-service programme, it is in effect the personnel of a training institution which carry it out.

The ways in which a training institution can help the improvement programmes are many. Some of these ways are :

1. Organising seminars, workshops and discussion groups.
2. Organising group work during the vacation or weekends.
3. Visiting schools on request to help solve their problems.
4. Initiating worthwhile projects in schools and helping to carry out such projects.
5. Organising study circles for the area or on regional basis.
6. Helping in training and preparing and using visual aids.
7. Organising demonstration lessons in schools.
8. Publishing reports of experiments done by schools.
9. Organising book service for schools.
10. Recognising good teachers.
11. Organising inter-school visits.

LOCAL BODIES

Primary education is one of the chief obligations of a local body. Many local bodies in India are very large, and in certain cases, as for instance, Delhi, as large as a State. All of them run schools. A local body, though it runs schools, is not responsible for prescribing academic standards or text-books. This remains the responsibility of the State Department of Education, but whatever the standards prescribed by the State, it is the business of local bodies to maintain them. Providing in-service programmes for local teachers is consequently the responsibility of the local bodies. They must provide every opportunity for their teachers to develop professionally. They can do so by organising various teacher improvement programmes either independently with their own departmental personnel, or in co-operation with the various educational institutions of the area, such as the State Department of Education, the training schools or colleges, or any other educational organisations.

Large municipal bodies, such as the Bombay Municipal Corporation and the Delhi Municipal Corporation, have

already set up Research and Extension Departments to provide regular and planned programmes for the professional improvement of their teachers.

TEACHER ORGANISATIONS

Teacher organisations have greatly contributed to teacher improvement in many fields, but they have not done much towards improving professional efficiency. They are at present more interested in the economic and social problems of teachers than in their professional advancement. There is need for expanding the scope of work of these organisations. The interests of students have as much claim on their ability and influence as the interests of teachers. Programmes initiated by teacher organisations will be more effective in practice and more democratic in character, because they would emanate from teachers themselves.

INDIVIDUAL OR GROUPS OF SCHOOLS

Individual schools or groups of schools can provide a very effective agency for teacher improvement. The importance of individual schools or groups of them doing the work together lies in the fact that it transfers the initiative to the teachers and develops in them a keener consciousness of educational and other related problems. It restores responsibility to each school or to each group of teachers.

THE HEAD-TEACHER AND IN-SERVICE PROGRAMMES

The most effective agent of in-service programmes is the head-teacher. However noble the aims and objects of the programmes and however adequate the agencies for their implementation, their success mainly depends upon the initiative and resourcefulness of the head-teacher. He should not only understand their importance, but should be ready to hold them for his own teachers. He should also have the capacity and tact to convince all his teachers of their utility and importance. If a headmaster himself does not have faith in these programmes all the efforts of the agencies will prove of little use. A headmaster has, therefore, to be a

source of inspiration not only for his own teachers, but also the agency responsible for organising such programmes. We have already discussed the head and his functions and need not, therefore, repeat the discussion.

THE INDIVIDUAL TEACHER

No agency can make our in-service programme a better success than the individual teacher. All agencies, however efficient and organised, may fail if the individual teacher is indifferent and disinterested. What an external agency can do is to provide chances which may be stimulating and healthy, informative and useful. In the ultimate analysis it is the teacher who has to have the desire to quench his thirst for improvement, if he has not, even twenty cannot make him drink. The teacher must, therefore, have the will to know his weaknesses and strengths and the desire to improve himself. With this spirit, he will be able to take advantage of all the agencies that are out to assist him.

SHOULD IN-SERVICE PROGRAMMES BE PAID FOR BY THE TEACHERS ?

Should teachers pay for in-service programmes ? One point of view is that they should, for it leads to their professional efficiency and the eventual betterment of their financial position. But the other point of view is that they should not. The nature of a teacher's work is such that it makes it necessary for him to have special opportunities to refresh his knowledge. But to leave this to the teachers' resources is to leave it to a very poor chance. Teachers are low paid. They would prefer to continue without improving their professional equipment rather than spend money on it. They would strongly resent having to pay for in-service programmes. These programmes should, therefore, be free. Some are of the opinion that the programmes should be free and compulsory. Making them compulsory would involve heavy expenditure and this proposal needs to be examined in reference to other programmes in terms of priority, such as the introduction of compulsory education, the provision of free books and mid-day meals to poor students. In any case, the teacher

should not have to pay for these programmes even if they are made compulsory.

HOW TO ORGANISE SEMINARS ; REFRESHER COURSES ETC.

In-service programmes to be useful and effective should be properly and adequately planned and executed. Inadequate planning or imperfect execution could mean not only a waste of money but also a waste of time and energy devoted to it. Here are some suggestions for organising a successful seminar or an orientation course.

Be clear about the need and aim of the seminar. Before organising a seminar the participants should feel the need for organising it and they should be clear about the aims and objects for which the seminar is being held. The person in charge must distinguish between the various kinds of programmes. Is he organising a refresher course, a seminar or an orientation course? Is it his intention to enable the participants to discuss a problem or is it to orient their views?

Draw up the list of participants. Usually the organiser draws up a list of participants according to his own judgement. This is not the correct procedure. The ideal way would be to make a list of all those wishing to participate. In actual practice and under the existing conditions adopting such a procedure may not prove effective. However, attempts need to be made to encourage as many teachers as possible to participate voluntarily in the programmes. Under any method it is necessary to have the acceptance of the participants much in advance.

Draw up a list of topics to be discussed. The present practice is for the organiser to draw up a list of topics which he considers necessary or important. The underlying principle behind this procedure is that in the opinion of the organiser the topics are important, not necessarily from the point of view of the participants. Such a procedure was all right when the teacher was not required to think for himself. But now the emphasis is on the needs of the learner and not on those of the organiser. A better way is to prepare a tentative list of topics, circulate it among the participants and invite suggestions with regard to their acceptance, rejection or alteration. The

seminar must discuss those problems the need of which is felt not only by the organiser, but also by the participants themselves. The acceptance of such problems for discussion will generate an active interest in the participants solving them. Problems thus selected will not be considered an imposition.

Make available resource personnel or lecturers. Lecturers and resource personnel are needed for conducting these programmes. The choice and selection of such persons must be made on the basis of the person's authority on the subject, his interest in it, and his willingness.

The number of participants. The number of participants should vary with the kind of programme. A seminar or a workshop, by the very nature of its work, cannot be too large. Since the emphasis in such meetings is on intimate discussion and actual work, the number of participants should necessarily be small and not more than thirty or thirty-five.

Adequate and proper accommodation. Adequate accommodation must be provided for the participants. There must be room for group meetings as well as for general meetings.

Library facilities. Occasionally seminars are held and completed without a single library book being used during the entire programme. Such seminars or workshops cannot be said to have done their job well. A seminar provides a rare chance for a teacher to read and discuss. Books on relevant subjects of study—reference books, articles, working papers—must, therefore, be made available to the participants.

Appoint a Director. The seminar or the workshop must be directed by some capable educationist or administrator.

CHAPTER 6

School Improvement and Teacher Organisations

DEMOCRATIC BASIS FOR TEACHER ORGANISATIONS

TEACHERS, like other workers in a society, meet voluntarily for common aims and objectives. They form themselves into organisations to realise these common aims and objectives.

Organisations set up by the people themselves are the cells that generate the power which sustains the democratic spirit. In a democracy, therefore, various kinds of organisations are set up to motivate people's participation, to release their creative impulse, and to afford them opportunities of contributing their best to the common good of the society.

It is this principle which forms the main basis for the setting up of teacher organisations. Membership of an organisation has advantages other than these. It provides a measure of security against accidental or designed injustice to a member of the organisation or to the organisation itself.

EVOLUTION OF THE PRESENT CONCEPT

Teachers' Associations in their present form were unknown in ancient India. Like many other institutions they are the result of the influence of the West. India in bygone ages did not rely as much on an organisation, as it did on man. It was man who was supreme, not the organisation.

THE TEACHER ENJOYED GREAT RESPECT

This was much more so in teaching. The teacher enjoyed the greatest imaginable respect. He was honoured by society and by the State. In fact, even the mightiest of kings honoured him. Economically he cannot be said to have been rich at any time, though his necessities were all met by society. A teacher constituted an organisation by himself. Even renowned places of learning like Taxila were not institutions in the sense of a modern college or university; they were assemblages where great teachers lived and taught individually.

The teacher in the West did not enjoy a similar position of honour. As stated earlier, he was usually a part-time craftsman, like a cobbler or a carpenter, or a disabled soldier. And if he knew a little he could teach. Teachers in elementary schools everywhere in the eighteenth century were few in number, poor in quality, and occupied but a lowly position in the social scale. School teachers in England, and later on in the American colonies and on the continent of Europe, were 'choristers, beadles, bell-ringers, grave-diggers, shoemakers, tailors, barbers, pensioners and invalids too.' These teachers did not command any social respect. They were regarded as employees or servants. The teachers in India were never regarded as employees or servants; the social and the political fabric rendered their position secure and honourable.

There was consequently no need for teachers' organisations in India. Faith in organisations has been one of the greatest contributions of the West to human thought. The teachings of Christ were, soon after his crucifixion, treasured in the organisation called the Church, and it was the Church which preserved and spread Christianity. The contribution of Rome in setting up and establishing a thorough system of organisation and administration influenced the Church, the State, and, at a later stage, the trades and professions. The printing press and later the Industrial Revolution brought into being more forces and created new divisions and movements in society. Capitalist and labour organisations came into existence. Since labour in the earlier stages, was, absolutely

dependant on capital, it was insecure and miserable. It wanted to raise its economic and social standard. And this it could not do except through the medium of an effective organisation.

Teachers' organisations, however, stood on a slightly different basis. Teachers were not labourers getting daily wages. All the same they were servants, and their position in society could be raised only by organising the profession into an effective organisation. In a context where rights have to be secured, an organisation is obviously much more effective than are individuals.

INTRODUCTION OF THE CONCEPT UNDER BRITISH RULE

With the imposition of the British system of education and government in this country, much of its allied ideology was also implanted. The country began to cultivate faith in organisational convenience and strength. New religious movements like the Arya Samaj and the Rama Krishna Mission created organisations to support and render effective, individual effort and influence. In the political field, of course, large organisations came into existence. As industry developed labour organisations also came into being.

With the spread of education and the establishment of schools by the State departments and private organisations, a large variety of schools and colleges were set up. The conditions of service; scales of pay; rules for retirement; pension and provident fund; methods of teaching and learning differed from school to school and organisation to organisation. This gave rise to allied problems like disputes between teachers and management, and teachers and State Departments of Education.

DEVELOPMENT THROUGH POLITICAL AWAKENING

The political awakening of the country speeded up ideas regarding the necessity and formation of teachers' organisations. The earliest teachers' association dates back to 1908 when the South India Teachers' Union was founded. This movement for setting up teachers' organisations was given a stimulus by the declaration of the Minto-Morley Report

in 1909. It received further stimulus when education was declared a State subject by the Montagu-Chelmsford Report. It was during the period following this report that teachers' associations were founded in many States, particularly in U.P., Bihar, Berar, Bombay, and Baroda.

The first teachers' association on an all-India basis was founded in 1925 at Kanpur and was called the All-India Federation of Teachers' Associations. However, the name was modified in 1933 when the Association was renamed the All-India Federation of Educational Associations.¹

DEVELOPMENT THROUGH SITUATIONAL CAUSES

Material, social and other circumstances in which the teachers are placed contributed largely towards the present concept of Teachers' Organisations.

Some of these conditions are given below :

1. Poor pay.
2. Differences in pay and conditions of service in the same State and in different States.
3. Differences in pay for identical qualifications in different but identical professions.
4. Non-mercenary nature of the teaching profession in an environment surcharged with the mercenary spirit and the consequent conflict.
5. Comparatively poorer social status of teachers in the community.
6. Lack of trust in teachers both by society and the departments of education in matters of educational standards and financial dealings etc.
7. Poor housing facilities, particularly in cities.
8. Lack of good cheap educational literature.
9. Absence of extension departments for primary education.
10. Inadequate and poor supervisory guidance.
11. Absence of an atmosphere which would encourage experimentation.

¹ *A Brief History of the All-India Federation of Educational Associations, 1925-1937*, All-India Federation of Educational Associations, Kanpur, p. 3.

12. Inadequate school building facilities.
13. Cumbersome procedures of getting raw materials, equipment, and stationery.
14. Defective administrative procedures regarding recruitment, leave, promotion, extension of service of teachers and other problems.

AIMS AND OBJECTS OF TEACHERS' ORGANISATIONS

The main aims and objects of teachers' organisations are :

1. Material welfare of teachers.
2. Professional and educational advancement of teachers.
3. All-round development of students.

Material welfare of teachers. Teachers' organisations are at present chiefly engaged in finding ways and means of securing the material welfare of its members. In fact this objective has monopolized the entire field of work of the teachers' organisations, big and small. Their programmes have much more to their credit in the field of the material welfare of teachers than in their professional welfare.

That the teachers' organisations should have given priority to problems of material welfare over problems of professional development is understandable. The material and social conditions in which teachers are placed have been and are such as make it necessary to recognize their claims to priority.

The efforts of the organisations in this field have been satisfactory. As a result of these efforts and the efforts of other constructive forces working in the country, the material condition of teachers has considerably improved in many States.

Professional and educational advancement. Teachers' organisations do not have to their credit similar efforts or similar achievements in the field of improving the professional and educational standards of teachers. No serious efforts have been made to contribute towards the improvement or reconstruction of the educational thought and practice of the country at the State or National level ; no initiative has been shown in introducing new methods or experiments. No significant research studies or investigations have been made. All that some of the organisations have been able to do is to

publish educational magazines or journals. Even the most important teachers' organisation in India, the All-India Federation of Educational Associations, has not been able to go beyond this. It published its first organ, the *All-India Educational Bulletin* as late as 1930. Nine years later, in 1939, it published the *Indian Journal of Education*. Unfortunately, this could not be brought out regularly. Attempts are now being made to bring it out regularly under a new Board of Education. A third journal, the *AIEEA News*, was published in 1954.¹ The bulletin gives news and views of the Federation and its affiliated associations. In addition to this, a few stray pamphlets are all that this organization has to its credit in this field. The organization is now publishing a monthly journal, *Indian Education*. The actual publication, however, is done by an educational publisher on a commercial basis.

The achievements of teachers' organizations in the West have been comparatively tremendous in all fields. 'Most of the progress made in American schools during the last century has resulted from the work of professional associations in education, especially at the State level ; it has been such voluntary organisations which have investigated educational conditions, or caused them to be investigated by special agencies which have explored weaknesses and proposed corrections, and which have worked for the enactment of good school laws. Problems relating to compulsory school attendance, teachers' salaries, tenure, retirement, qualifications, length of school term and finance have been studied prodigiously in every State.

'A second important activity, carried on largely by voluntary professional organisations is the improvement of school procedures. It is no exaggeration to state that almost all the advances in instructions and its manifold related activities have resulted from studies and experiments carried out by education groups, locally and on a state-wide scale.'²

'Here (in the National Education Association) may be gathered together persons having common interests in the solution of common problems. The problems are considered as they pertain to the larger problems and issues of education.

¹ *A Brief History of the All-India Federation of Educational Associations*, p. 13.

² Colvin Greider & Stephen Romme, *American Public Education*, Ronald Press, New York, p 307.

Underlying the whole procedure is a sincere desire to fulfil the purpose of the association and advance the cause of education in general. Through year books, periodicals, research materials, correspondence, and the like, contributed by many of its own members, the membership is kept fully informed of its activities. The association assumes the leadership in defending the cause of education against unjustifiable attacks. It promotes policies especially when they pertain to pioneer educational efforts. The association has laboured constantly to raise the social and economic status of teachers and to advance teaching towards a better profession.¹

Growth and development of students. The teachers' organisations in this country have not as yet paid much thought to devoting their energies specifically and directly towards the growth and development of students. In fact there is no direct reference to students, even in the aims and objects of the most important teachers' organization in the country—The All-India Federation of Educational Association. The objectives of this organization are:

- (a) 'To study educational problems with special reference to Indian conditions.
- (b) To work for the adequate realization of the educational needs of India.
- (c) To devise and promote suitable and effective means to bring into closer co-ordination the various agencies in the country which have to do with education.
- (d) To provide facilities for dealings and exchange of information and ideas between teachers, parents and other persons engaged or interested in educational pursuits.
- (e) To support, protect and improve the character, status and interests of the teaching profession in India and to secure for it a legitimate place in national life.
- (f) To initiate and assist schemes for securing educational progress locally or nationally.
- (g) To cultivate international goodwill and to act as a vehicle of representation at International Teachers' and Educational Conferences.'²

¹ William A. Yeager, *Administration and the Teacher*, Harper Bros., New York, p. 485.

² Constitution of All All-India Federation of Educational Associations, p. 1.

Yet, however, the main justification for the existence of the teaching profession or of teachers' welfare are the school children. That there should be a teaching profession or that the teaching profession should be properly looked after ; that there should be welfare programmes for teachers or that there should be extension programmes for them—in fact all that follows in this regard—is due mainly to the need for the welfare and development of children. Obviously, therefore, the more enlightened our views on child welfare, the more comprehensive our welfare programmes for teachers.

Unfortunately, however, there is not yet in practice a proper co-ordination between this principle and the principle of teacher's welfare. The two are not closely related to and do not arise out of the felt needs of child welfare and development. In certain instances these programmes are carried out or threatened to be carried out at the expense of the welfare of the children. This is not the correct approach. The correct approach is to build all welfare programmes on the solid rock of the welfare of school children. All programmes will have new meaning and significance if this becomes the basis. All teacher welfare programmes at once become a necessity if we really believe in child welfare programmes as their basis. Conversely, all teacher programmes lose their meaning if they do not have child welfare programmes as their main basis.

IMPROVING TEACHING PERSONNEL

The work of an organisation ultimately depends on the quality of its membership. An organisation is static or dynamic, progressive or regressive, professionally minded or otherwise, depending on its members. Consequently, it is most important that the members elected to man the teachers' organisations reflect the dynamism of the aims of the organisation. An organisation which has as its members persons with the requisite attributes serves the proper interests of teachers. If, on the other hand, the organisation has as its members persons whose interests may be many but not essentially educational it may not realise its objectives. Teachers' organisations today have the following main needs :

- (a) To overcome handicaps and shortcomings.

- (b) To develop creative membership and take constructive measures towards professional improvement.

OVERCOMING HANDICAPS AND SHORTCOMINGS

The main shortcomings of teachers' organisations are :

1. *Members not academically minded.* Most members of an association, as stated earlier, have the teachers' material welfare uppermost in mind. Consequently, only those teachers are anxious to become members who wish to do so. For the vast majority of members in an association, this is usually the viewpoint. There are not many who are academically minded ; their absence from these organisations is reflected in the programmes framed. It is, therefore, necessary to create an atmosphere which would attract academically minded teachers also. And this would, in turn, enrich their programmes of improvement.

2. *Power-hungry membership.* Membership of an organisation gives some political power. It also gives a position which can and occasionally is being used for various academic and non-academic purposes. As a result, an organisation develops party politics within the membership—a politics which is not based on the needs and requirements of the organisation, but on considerations of personal relationship, party-politics and party affiliations.

3. *Disgruntled teachers as members.* Since one of the main objectives of an organisation is to protect a teacher or teachers against some wrong, many disgruntled teachers, who, for various reasons, do not fare well in a school or who may be really troubled by the management, or teachers who are shirkers and do not work, or inefficient teachers, or teachers who may work anywhere but not in the teaching profession—all stream into the organisation and colour its working to suit their own ends.

4. *Professionally indifferent membership.* Many teachers who become members of the organisation are very indifferent to professional advancement. They are neither professionally well equipped, nor do they have any desire to be. They are not abreast of professional literature, nor are they interested in it. Some have in fact gone so deep into the narrow grooves that they do not think it necessary to come out.

DEVELOPING CREATIVE MEMBERSHIP

It is not always possible to have ideal persons to man an organisation, and the type of men whom we would usually like to run it may not always be available. But it must always be our effort to return persons who are interested in all aspects of the teaching profession including professional improvement.

Developing balanced programmes. We have already indicated that whatever be the aims and objects of teachers' organisations in theory, in practice their programmes show a marked emphasis on the material welfare of teachers. There are programmes, for instance, of improving the pay scales of teachers or bringing about uniformity of pay of teachers in a particular State, or in the different States; programmes for securing better conditions of service, and so on and so forth. In contrast to these, the programmes which may help teachers to improve their academic worth or professional dignity and knowledge, or instill in them a sense of duty towards the minimum standards of efficiency in professional work or a sense of duty towards the profession and the children, or programmes which would encourage them to venture into the field of educational experimentation are not many.

Teachers' organisations need to widen their interests and their field of work. The problems of teachers in this country are certainly very urgent; but the problems of teaching are no less; and the betterment of the teachers' lot is inextricably linked with the improvement of teaching itself. Educational thought in this country has been enriched by politicians, social reformers and religious thinkers much more than by teachers, and teachers' associations have a moral responsibility towards contributing substantially towards its enrichment.

Protect the organisation from indifferent, insincere and inefficient teachers. It should be one of the main concerns of a teachers' organisation to protect the prestige, honour and interests of the teaching profession. These have to be protected from two diametrically opposite camps. Enemy Number One of the honour and interests of the teaching profession is the teacher who is indifferent, insincere, idle and shirks his main responsibility of imparting efficient instruction. It is this

teacher who at every step destroys the honour and dignity of the teaching profession in the eyes of students, parents, and society at large. Enemy number two is the department or the management which is administratively inefficient, corrupt, unjust, or academically ignorant. Teachers' organisations have all along been putting up a valiant fight against the management, the department or the State, but they have not yet done anything to fight the number one enemy. At present the teachers' organisations confuse the interests of a teacher with those of the teaching profession. Our professional dignity demands that our organisations try to defend the security of teachers ; but we have not yet learnt to distinguish between security and efficiency, and security and inefficiency. Properly speaking, it should be beneath the professional prestige of a teachers' organisation to support a teacher who does not work or is inefficient.

Encouraging participation. Teachers must be encouraged to become members of various kinds of educational organisations. Some teachers at present do not want to become members of such organisations for various reasons. Some do not approve of the one-sided programmes ; some find the rates of subscription too heavy ; some are too busy with their own domestic affairs ; some feel that the office bearers of the association exploit their office for various personal ends, as for instance, securing preferential treatment from the department for personal ends or the exploitation of the power it gives ; some keep away from the association as they do not find it possible to make any contribution to its working, for those who dominate it have created permanent cliques to keep themselves in power.

There is some truth in all these allegations ; but they are all the result of the wrong emphasis on the association's objectives and programmes. It is necessary that the unhealthy conditions and unwholesome atmosphere pervading in the teacher's organisations be replaced by a purer and more purposeful one. But this cannot be done unless all good teachers freely become members and help in improving its standards.

It is not sufficient to become a member of an association. It is equally necessary that every member should think and contribute to the taking of decisions by voluntarily participat-

ing in the activities of the association. Each person has a valuable contribution to make and, therefore, the organisation must encourage participation by members at every step.

Encouraging co-operative work with other organisations. Co-operation within the group and co-operation with other groups should be encouraged. Organisations stand to gain if they co-operate with one another. One can complement the work of another. If an organisation is engaged in a project on, say 'Student Self-Government' or 'Be Courteous', it can profit immensely by utilizing the experience of another organisation which may have completed or may be simultaneously engaged on a similar project. Co-operation is and should be possible in any kind of programme an organisation might take up.

Holding seminars, group discussions etc. Improving the teacher professionally and academically is, as stated above, one of the main obligations of teachers' organisations. Fortunately the extension departments of training colleges and departments of education are now taking keener interest in these programmes. Teachers' organisations in some States do co-operate with these authorities or do undertake some programmes independently. But the initiative at present, lies, not with the teachers' organisations but with the extension departments or the education departments. It is true that departments of education owe their teachers the responsibility of helping them to improve professionally. It is also true that the changing pattern of educational thought makes it necessary for the departments to take the initiative in such matters, but there are grave and real dangers in allowing the State to monopolise the organisation of in-service or improvement programmes. By virtue of their position they have to carry out such programmes with a particular point of view, which is usually the accepted government point of view. In a democratic set-up any programme of work carried out by one agency from one point of view is full of danger and should not be allowed. Teachers' organisations consequently owe it to democratic principles to have independent programmes of teacher improvement from an essentially democratic point of view. This programme need not be something against

that of a department of education, but it should be conceived independently and carried out independently.

Publishing literature for teachers. Teachers' organisations should publish papers, magazines, journals, bulletins and other useful literature for the use of teachers. Professional literature for teachers is very scanty in this country and consequently there is need to produce it. Our teachers are at present very poor, both materially and professionally. They do not have the capacity to pay for or the interest to read professional literature. Literature for teachers, therefore, has to be produced and produced in a way which can reach them all. Experiments, however humble, are being carried out in many schools, thinkers are placing before teachers new ideas, extension departments are working out new experiments, but the results of all these do not reach the average teacher. It is necessary to see that information about whatever is going on in the educational field in the country reaches the average teacher and that he knows what other teachers and workers in the field are doing. Besides, he must also try to contribute in however humble a way towards its enrichment, and the teachers' organisations must help in finding channels for the expression of all this.

Encouraging experimentation in teaching and learning programmes. We have accepted the need for large-scale experimentation in the various fields of learning and teaching. There is no dearth of teachers with the capacity and the will to carry out experiments. Such teachers need encouragement. At present no such encouragement is given. The experiments initiated by extension departments or occasionally by education departments bear the stamp of authority or a suggestion of coming from above, even though all the steps to do so democratically might be taken, and are consequently considered an imposition. Many teachers feel and express this feeling of being imposed upon by saying that the project is being initiated by the department or the head-teacher who try to justify their own existence at the cost of the teachers by loading them with extra work. These are ideas born of a sense of external imposition. They would cease to exist if the initiative were to come from the teachers' organisations. In the West this has in fact been the case. 'They created

favourable climate for free public schools, and advocated many educational reforms later to be translated into legislation. They were undoubtedly instrumental in stimulating support for education from lay groups, as organised labour, and other groups of citizens who fought the battles for free public education.¹

Educating parents. A wide gulf exists today between teachers and parents. We have discussed the Home-School relationship elsewhere in this book. Here we might state that teachers' organisations have not yet played the role they need to for bringing the parent closer to the school. The average Indian has a very high regard for the teaching profession, but not for the present teacher. The parent needs to be approached, contacted and informed, and, if necessary, educated with reference to the aims and objectives of education and the needs and requirements of students, schools and teachers. Experiments in various States, particularly in Madras, have demonstrated that parents do take keen interest and participate effectively in the activities of the school and the school programmes.²

Some other activities which teachers' organisations can initiate and execute are :

- (a) Educational tours for students and teachers.
- (b) Inter-school visits by teachers and students.
- (c) Inter-school and college teachers' visits.
- (d) Co-ordination of the work of teachers' organisations and parents' organisations.
- (e) Teacher welfare schemes, such as insurance of children's education etc.
- (f) Building up of (i) mutual benefit fund (ii) study loan fund for teachers or their children.
- (g) Housing co-operative societies etc.

KINDS OF TEACHERS' ORGANISATIONS

1. General

Staff organisation. Each school may have a staff organisation. This would be an organisation of which all

¹ *American Public Education*, p. 482.

² (a) *Harnessing Community Efforts for Education*, Madras Government.
(b) *The School and the Community*, Madras Government.

teachers, irrespective of rank, can become members. The organisation should not exclude the head-teacher. He should find a place in it as an ordinary member. The organisation should have a regular constitution. Its aims, objects and programmes may be of the same pattern as that of the highest and the largest State or National teachers' organisations. There should, however, be variations on account of local conditions and problems.

By virtue of its small size, a school staff organisation has its advantages as well as disadvantages. The advantage is that a small compact organisation can be very effective. The main disadvantage can be that teachers get into local politics or school party politics or personal feuds. This turns the organisation into a strong negative influence in the working of the school and its programmes. Under this influence it can give a wrong lead not only to the schools but also to the local teachers' association. A school staff association should in fact prove itself the basic unit for the rest of the teachers' organisations in the locality or the State.

Local teachers' organisation. Each locality should have a teachers' organisation. This organisation should have the representatives of the teachers of all the schools of the locality.

State teachers' organisation. Each State should have a teachers' organisation. This organisation should be fully representative of the local organisations, in the same way as a local organisation should be of the individual schools of the locality.

National organisation of teachers. All teachers' organisations in the country should be affiliated to or represented on a national organisation of teachers. This organisation is by far the most influential organisation of teachers in the country. It is called the All-India Federation of Educational Associations.

International organisation of teachers. There are various kinds of international organisations of teachers. Each one has different aims and objects. Some emphasise teacher welfare, some academic programmes, and some a particular subject of study.

2. *The other categories of Teachers' Organisations are :*

(a) Subject Teachers' Organisations :

Subject teachers have their associations, for instance, Science teachers' or English teachers' Association. The aims and objects of such organisations are similar to those of any other teachers' organisation, with a certain emphasis on the detailed consideration of academic and material interests of the members of the particular association.

- (b) Primary school teachers' organisation.
- (c) High school teachers' organisation.
- (d) Head-teachers' organisation.
- (e) Post-graduate teachers' organisation.
- (f) College teachers' organisation.

IDEOLOGICAL CONFLICTS IN TEACHERS' ORGANISATIONS

Teachers' organisations are in the process of experiencing an ideological conflict. The conflict relates to the acceptance or rejection of a new or changed ideology under which organisations may convert themselves into trade unions or unions with an allied ideology.

VIEWS IN FAVOUR OF ADOPTING METHODS OF LABOUR

The need for effecting a shift in ideology is due to various reasons, the most important of which are, first, the poor economic and social status of teachers. Second, the ineffective and slow procedures which have produced a sense of frustration in the efficiency of the system and a corresponding need to search for more efficacious methods and procedures. Third, the methods now in use, as stated above, have failed to attract the attention of the departments of education, the State or society in general. Employing methods of labour creates situations which attract the attention of all and create the need to listen. Accordingly a new vocabulary is being developed. We now hear not only of constitutional measures, but also of various other measures such as "strikes" and "fasts". We also hear of 'chalk down strikes', 'attend-do-nothing strikes', 'full strikes', 'fasts at home', 'fasts in office compounds', 'strikes at psychological moments', 'strikes just before examination days' and so on and so forth. Fourth, using the methods of labour is evidence that these methods have succeeded in gaining a better deal for labour.

It is, therefore, believed that their use by teachers would mean ensuring a better deal for them also. Fifth, the use of labour methods is expected to bring about a sense of nearness and kinships with labour organisations and consequently an assurance of assistance of larger and more powerful organisations.

VIEWS AGAINST IT

There is, however, no unanimity in regard to the acceptance of such methods. There are organisations who do not approve of these methods. A very effective lead was given by the Federation when it decided to change its name from the 'All-India Federation of Teachers' Associations' to the 'All-India Federation of Educational Associations'. 'It was felt', says its official record 'that the Teachers' Association smacked of the trade union spirit and a number of associations of a purely academic nature were awaiting affiliation with the All-India Federation.'¹

Their main arguments against adopting trade union methods are :

- (1) By using the methods of labour the teaching profession will lose its own initiative and inevitably come under the influence of labour.
- (2) Association with labour will create a gap between the teacher and the administration on the one hand and the teacher and society on the other.
- (3) The people in general will begin to lose confidence in teachers.
- (4) The ability of the teacher as one who can inspire confidence and cultivate the democratic virtues of persuasion, discussion and the like, will lose all meaning.
- (5) Teachers, being professional servants and not contractual employees, do not have the right to strike. As government employees, teachers have a legislative status and hence can act only as the law provides. This school of thought believes that teacher advancement can be secured by exchanging ideas, study, research, legislation and above all a code of ethics.

¹ *Brief History of All-India Federation of Educational Associations*, p. 3.

UTILIZING A TEACHERS' ORGANISATION FOR THE IMPROVEMENT OF THE SCHOOL

A school can utilize a teachers' organisation for good or for evil. How it may be utilized depends upon the persons and the atmosphere that prevails in the school, as well as the organisation at the moment. An honest group of workers, keenly interested in the aims and objects of the organisation will devote themselves to achieving them. On the contrary, shirkers, or disgruntled workers, or those who are not on good terms with the head, the management or the department, may try to utilize the organisation and its influence for their own personal ends rather than for the improvement of the school. Such cases, however, are temporary phases in the working of an organisation. Under changed conditions the teachers can utilize the organisation for the general improvement of education or of individual schools.

Much, however, depends upon the head of the school. The head-teacher needs to realize the powerful influence that a teachers' organisation can bear to bring upon any sphere of school work. He should not hesitate to tap the resources of the organisation and the organisation should be resourceful enough to come to the assistance of the head in all matters relating to the academic or other improvements of the school.

There must exist the warmest relationship between the heads and the teachers' organisations. This is usually not so at present. The teachers assume that the interests of teachers and the interests of the heads are different and that the latter can thrive only at the cost of the former. Similarly the heads feel that teachers' organisations are aimed against them and their interest. These feelings are born of an inadequate understanding of each other's point of view. There is need to develop good relations and mutual understanding. What binds teachers together in a school or an organisation is primarily the good of the students and if the students and their welfare remains uppermost in mind, co-operation will become easy and pleasant.

CHAPTER 7

Games, Athletics and Asans

ORIGIN OF MODERN GAMES AND ATHLETICS

GAMES and athletics as we understand them today are largely of recent origin and like many other elements of Indian education, foreign. However, with our usual genius for synthesis we have adopted and made many of them a part of our way of life.

Games and athletics are recent entrants in schools the world over. But in origin they are as old as human civilization. We find references to them in India in Vedic literature, and in Europe in Spartan and Athenian literature. Their character and concept as developed in India and the West vary and are the product of the life and philosophy of India and the West. With a view to adopting the kind and quality of games and athletics for our schools, it is necessary to examine the background under which the two systems originated and developed.

THE WEST AND ITS CONCEPT OF GAMES

As we have just mentioned, the games and athletics now prevalent in our country are of two distinct origins—(1) those originating in India, and (2) those originating in Europe.

(a) *Spartan*. 'The Spartans were a small race of rulers on a foreign soil and were persistently faced with the problem of keeping a developed people (the original inhabitants of Sparta) under control. The political and psychological factors determining the form of character were the will to rule a large majority of people, refuse equality of status to them and to enjoy the privileges of a ruling class. Such a people therefore, could not conceive of a character which should go against

these principles. Activities which develop humility, generosity, respect for and dignity of the individual, irrespective of the race were, therefore, absent in the Spartan character. Instead, the Spartans strove to build such elements as physical perfection, courage, and habits of complete obedience to the laws and the State. Insistence on physical perfection was so great that the State was authorized to inspect children at birth and expose them to death if found unhealthy or unlikely to prove useful to the State. Accordingly the whole educational effort was directed towards building up this concept of character. The curricular and extra-curricular activities of the school were accordingly conceived and carried out to cater to this end. There was acute insistence on physical exercise and the games played were significant of the aim. They were running, jumping, boxing, military drill, hunting and so on.¹

(b) *Athenian*. Athenian education provides another pattern. The Athenian was a thorough individualist. He wanted to be reasoned, wise, and judicious. He was eager to perform his duty, public and private, and State and military, and do it of his own free will. This he could not do in a socialistic State as was Sparta. He wanted a just State where he could use his wisdom and sense of justice and reason. The whole of Athenian educational effort was accordingly shaped to build a character which would achieve this. Therefore, the curricular and extra-curricular programmes included all those activities which develop not only physical strength but also a judicious personality, the form of body, the grace and dignity of carriage. The games played were running, jumping, throwing the discus, and wrestling. But the objectives for which they were played were different.

(c) *Roman*. The Roman attempts at building character were yet different. Crude and rough, but massive and strong, the Romans conquered the cultured, rational, individualistic Greeks. The Roman had evolved a philosophy of 'rights and duties' typified by the exemplary right of father over child, of husband over wife, of master over slave, of right over property and so on.

¹ Kaul, G. N., 'Historical Features of Character Building in India', *Education*, Lucknow, p. 5.

These builders of one of the largest empires on earth, believed not only in superior physical strength, but also in the organisational strength of human institutions. The virtues or qualities that were needed to build and maintain an empire were cultivated. This could not be done by developing the riotous individualism of Athens, nor the physical strength of Sparta. The qualities that the Romans wanted to develop were manhood in the sense of firmness, courage in the sense of fortitude, typified by 'Rome shall never conclude a peace save as victor', prudence in management of private and public affairs, and obedience.¹ The educational system, therefore, was formulated to produce such individuals. The Athenian curriculum or extra-curriculum could not deliver the goods and was, therefore, rejected. Gymnastics, dancing and games were labelled as effeminate and discarded. Games were played, but not to build rhythm and poise—characteristic of the Athenians. Instead, physical development was emphasised, field camps held, and exercise in the use of weapons given. All this was done most systematically. A student was apprenticed to a soldier and was required to learn skill in combat by direct imitation and training.

(d) *British.* These same principles and practices have been the basis of the English, the German, and the French forms of games. They also have, with varying forms and degrees, provided material for the different forms of government—the fascist, the totalitarian, and the socialistic. Spartan education proved rich material for the Nazis in Germany and the Fascists in Italy; a combination of the Spartan, Athenian and Roman was utilized by the English. The problems of the English were akin to those of the Romans. Both had vast empires and both needed great administrators, statesmen, seamen and businessmen. Both needed a sense of dignified contempt for the lower classes and the ruled. Both wanted the ruled to know and understand that they deserved to be ruled. But the Englishman lived at a later date. His range of knowledge and experience was wider. The people he came into contact with had reached various levels of civilization. He, therefore, needed a particular temperament.

¹ Monroe, Paul, *Text-Book in the History of Education*, Macmillan, p. 180.

The games and athletics adopted and developed by the English were accordingly those that would help produce these elements in the British character. With the coming of the British, some of these games were introduced in India.

BASIS OF INDIAN CONCEPT: ITS MERITS AND DEMERITS

The Indian concept of games and athletics springs from the Indian philosophy of life.

(a) *Indian philosophy and features relevant to games.* What is Indian philosophy and how is it different from that of the West, are very difficult questions to be answered over here. But we can certainly mention some of the relative features which form the basis of answers to them.

(b) *Highly individualistic.* Indian philosophy makes life highly individualistic. It is individualistic to the extent of almost ignoring the need for organised institutions including the most important of them all, the State. Man is supreme and stands far above the group or the State.

(c) *Emphasises universal harmony.* Indian philosophy emphasises harmony not only between man and man, but also between man and beast or bird and even with inanimate nature. The spirit that pervades man pervades the entire universe. Man consequently is out to live with man, beast or nature and not to conquer or subdue them. He is to co-exist with everything else in the world. This basic principle is responsible for some of the important thought-currents of Indian life even today. Our philosophy of co-existence is a narrow political exposition of this wider principle. It was on account of this that opposing schools of thought could develop and thrive simultaneously or that violence was forbidden against man, beast or bird. It was under the spell of this ennobling flash of the Indian mind that the entire nation gave up eating meat not for a year or a hundred years but for ages. Again, it was on account of its subtle and lasting influence that the nation never tried to conquer and subdue other nations and peoples. Rather did some of her noble kings maintain dignity, grace and manliness by assuring their weaker neighbours to fear nothing, and to expect nothing but good from them.

(d) *Emphasises religious and spiritual development over physical.* In the modern world physical welfare has become the most important consideration for all government programmes. The problem has assumed such enormous proportions that the efforts of all peoples and governments of the world are completely devoted to it. Yet man has not been given the basic minimum requirements to enable him to live a happy, healthy life. This is perhaps natural in the constantly changing concept of physical welfare.

In ancient India, the concept of physical welfare was simple. The body was considered the vehicle for the religious and spiritual development of man. To maintain a healthy and strong body was important and necessary, not for the sake of the body itself, but to enable the body to live a religious life. A sound body was not an end in itself, but a means to an end.

THEIR INFLUENCE ON INDIAN CONCEPTS OF PHYSICAL DEVELOPMENT

(a) *Theory of a State with minimum government.* These and other basic principles lead to certain operative concepts of group life and the State. The concept of the State in ancient India, measured through the modern viewpoint, can be called a State with minimum government. The vast majority of people were left to themselves, except for certain aspects of life. The individual citizen was never conscious of the existence of the State ; he almost ignored it. The State did not believe in subduing or exterminating the inhabitants of a conquered country ; rather it believed in living with them in harmony. Consequently there was no need to transform the State into an organised garrison and devote time and energy to building strong bodies and imparting military training to the citizens.

(b) *Theory of a school based on ashrama principles.* This theory of the State in turn influenced the concept of the school that the country evolved. The Indian school consequently became an *ashrama* where students learnt the arts of the good life more than the arts and science of a garrisoned life.

INDIAN AND WESTERN CONCEPTS COMPARED

It is this philosophy which was responsible for the entirely different way in which the Indian Aryans reacted to the natives when they came and conquered their lands. It needs to be realized that there is something in common between the coming of the Aryans to India and the coming of the Spartans and the Romans to Sparta and Greece respectively. The Aryans were conquerors on the soil of India just as the Spartans were in Sparta and the Romans in Greece. But the similarity ends there. The Aryans tackled the same problem, i.e. living in a conquered land and with conquered peoples, in an entirely different way from the Spartans and the Romans. Whilst we find the Spartans and Athenians living a life which is almost one of exclusive isolation and hatred for the 'helots', the original residents of the place; we find the Indian Aryans living an entirely different pattern of life which is not exclusive, but almost inclusive. Whilst the Spartans found it absolutely necessary to turn the whole country and its life into an armed garrison, and whilst their students learnt boxing, running, hunting the 'helot', the Aryans learnt to protect life and create a pattern of society in which no necessity was felt to build up an armed garrison or a military mentality. There were no attempts to exterminate old and local races. Instead there were attempts at reorganizing society on a new pattern, that of caste.

One of the many reasons that contributed to the building of such a pattern of life was the Aryans' attempt to respect life for its own sake and not subordinate it to political, social or economic considerations. The task, therefore, of founding a state dominated by political ideals which formed so conspicuous a feature of the Grecian people was naturally absent in India. In Greece the individual had his worth in so far as he was useful to the State. He had virtue in so far as that virtue was worthwhile for the State. But to the Vedic Aryans, the individual had his own worth not because he was useful to the State but because his origin is divine.

Restricted the scope of physical development. Whatever might have been the advantages of such an idealistic development of thought and institutions in India, it produced

certain far-reaching results. The Indian school having become an *ashrama*, inevitably restricted the development of physical welfare to a minimum and considered the human body and other physical phenomena as a means to achieving other ends.

One of the greatest limitations, if not defects, of Indian thought has been that it has not taken into active consideration the broad approach to life by other nations in the field of physical welfare. Like an intensely keen introvert, it has been extremely busy developing and perfecting its own thoughts. The result has been that while India was busy developing a particular concept of physical welfare, her neighbours in the north-west and in Central Asia were developing an entirely different concept of physical welfare. The habit persisted and in post-independent India we again got busy in our own internal development programmes and did not pay much attention to what our neighbouring countries, as for instance China, were doing.

Brought about physical weakness. We have paid dearly for cultivating this isolated virtue time and again. The latest evidence is provided by the well-planned Chinese invasion of our Northern borders. Belief in minimum physical welfare has proved a positive hindrance for the country in becoming physically strong, and disabled it to stand against superior physical force time and again and shaped the nation's history into what it is.

Weakened the will to live a group life. Emphasis on a highly individualised life has weakened our urge to cultivate the will to live together and develop strong feelings of group life. We continue to be clanish, to think in terms of isolated states or language groups, and we have been comparatively slow in developing a strong national feeling. The Chinese invasion has focussed attention on the dangers of such an attitude and engendered a new sense of cohesion and belonging.

NEED TO CORRECT THE OUTLOOK

The impact of the West has wrought many changes in our outlook on this aspect of our life. We are developing new ideas on physical welfare as well as on bringing about a

fresh relationship between the individual and the group. We need to crystallize our views on the matter.

GROWTH OF ATHLETIC MOVEMENTS IN SCHOOLS

The earliest conception of a school was a place where certain mental disciplines were learnt ; where students who attended were able to read and write and argue. Anything that came in the way of this was not considered proper. For a long time even science was not considered important. Only liberal education was considered the hallmark of a truly educated person. Games and athletics were, of course, considered unnecessary. Just as there was strong opposition to the study of science, there was opposition to the introduction of games and athletics. Their introduction and acceptance as curricular activities passed through four stages : opposition, toleration, acceptance, and active assistance.

(a) *Opposition.* Till recently games and athletics were considered positive hindrances to a good education. It was argued that these activities take away much of the student's time and divert his attention from his books. This introduction was, therefore, opposed by parents, teachers and even administration.

(b) *Toleration.* As interest in games increased, active opposition was replaced by toleration. Students might play but the school would not take any direct responsibility. The result was that students often violated rules and regulations and became indisciplined. The playground, instead of becoming a place where character could be built, became a place where many a good character was damaged.

(c) *Co-operation.* The spirit of games, however, could not for long be ineffective. It soon won over the authorities, who now understood their utility and importance and began co-operating with sponsors.

(d) *Active assistance.* It can be said that in post-Independent India active assistance of a general nature is being offered. Conditions necessary for its development, as for instance, providing playgrounds, appointing physical education teachers, providing the necessary apparatus are being created. The Central Government has also begun to take

interest. A scheme known as the Rajkumari Amrit Kaur Coaching Scheme has been introduced. The Scheme is still in its infancy, but may in due course succeed in spotting, encouraging and training talent.

AIMS AND OBJECTIVES

We have tried to show that the aims and objectives that have from time to time governed the working of physical development and welfare programmes of schools have mainly been determined by or meant to cater to the demands of political purposes, as was the case in Sparta or Greece or Rome in the West, or religious purposes, as in ancient India. Physical development has not been considered a worthwhile end in itself. We must emphasise sound physical development not because it is necessary for political or religious purposes but just because it is necessary to grow strong and live healthily. The questions as to whether a sound body is to be used for religious or for political purposes or for the service of mankind or for its destruction are important but they are questions of co-ordination, not contradiction. We have done our country much harm by overemphasising religious and mental matters over physical ; or by giving priority to living a life of individualism over group life. To this we must cry halt or say, 'Thus far and no further !'

The objectives of physical development, therefore, must be :

1. *Development of a sound body along with a sound mind.* We should in no way subordinate and condition the development of the body to religious or political purposes. The growing students need a vigorous developmental programme. They must build strong and healthy bodies as a pre-requisite to any other programme of constructive work, be it academic, social, political, cultural or religious.

2. *Living a co-operative group life.* Our riotous individualism needs an immediate corrective. We need to develop a spirit of co-operative group life—a spirit to work and live together. Today we live in isolation. True, we do not interfere with one another's work, but neither do we work together. We like to be away and alone. Therefore, we must have plans and programmes not only to live together,

but also to work together. Our individualism must balance itself against our need to live and work together. School programmes should accordingly be designed with this objective. Games and athletics are some of the best opportunities for organising work in a balanced programme on individual as well as group basis.

3. *Fostering esprit de corps.* Games and athletics are an excellent means for cultivating and establishing the *esprit de corps* of a school. Students like to be loyal to their institution. All teachers know that students may quarrel within their school premises; one class may go against another; but when it comes to one school versus another, they bury their differences and stand by their own school. This is a tremendous possibility and should be capitalized on by the school. Its proper use will develop loyalty to the school, and, under proper guidance, loyalty to wider causes for which the school stands. It will tone up the entire school and create a feeling of oneness among the members.

There are, however, certain dangers inherent in this. Narrow loyalty breeds contempt for the other fellow. It should, therefore, be the business of the school authorities to develop appreciation of fair play, and loyalty to it. In an inter-school competition, a team may not sneer at another but appreciate its own and its opponents play. At present many of our students get overexcited either at the success or failure of their own team and we often hear about inter-school quarrels on the playing-fields. This kind of loyalty is undesirable and should be considered wrong.

It is a good augury that schools with a sound programme of games and athletics are considered efficient schools. This, for instance, is one of the outstanding features of what are called public schools in India. A sound programme of games and athletics enables such schools to produce students with stable and good habits, disciplined minds and balanced judgements. And they enhance the reputation of the school. Participation and success in games and athletic meets help publicise the school and promote a sense of pride and achievement within.

4. *Developing a disciplined life.* We in India have long heard such slogans as 'The Battle of Waterloo was won on the playing fields of Eton.' Participation in games and athletics cultivates in the participant a sense of discipline, of fair play, of patience and of loyalty to the team rather than his ownself; he understands the value of healthy competition and learns to take defeat in the spirit of a 'sportsman.' He learns to lead and to follow.

One of the main causes of indiscipline in Indian schools and universities is that our students do not get properly supervised and adequate chances of participation in games, athletics, etc.

5. *Learning proper use of leisure time.* We have not so far been able to create in most of our students an awareness to utilize their leisure time usefully. The result is that they are mostly found either gossiping or idling away their time or abusing one another for triflings. It is said that a person is judged by his pursuits during his leisure. The time that our students waste in idle gossip or playing in disorderly manner in the streets and lanes could be spent most fruitfully if our students learn how to use it properly. Teaching students to utilize their leisure hours is therefore, of paramount importance.

Again, when students grow serious and work hard mentally, they need a change and relaxation. A student will return to his studies refreshed and with greater zest and stamina after he has had a good play. Recreational activities include fun and light-play. Our students have not cultivated a proper and balanced sense of clean fun for the sake of fun. They do enjoy some fun, but it is often rough and crude. Regular games and athletics are indeed exacting, and as hard as studies. But fun is not; good fun always invigorates. It is therefore, important that activities that lead to it should be encouraged.

SELECTING GAMES, *asans* ETC.

There is a welcome trend to emphasise the learning and use of games and athletics of Western origin in our schools. Their proper use does offer a corrective to our imbalanced

ideas about our physical needs. But there is a danger of overemphasising them. Our own programmes of physical development are basic to our way of life and cannot be discarded. We need to evolve a programme of activities which may help us to build up a balanced personality. Considerable attention, therefore, needs to be paid to drawing a balance between Western and Indian varieties of games and athletics.

There are various kinds of games with distinctive attributes. There are some which develop a sense of excitement leading to a violent temperament. There are others which bring about a sense of calm discipline and inward peace. We have discussed the origin of these kinds of games. Most of the games and athletic competitions we have imported from the West emanate from a philosophy of movement. The exercises, too, have in them these elements of movement. They involve movements which are sudden and violent. There are, however, other kinds, mostly of Indian origin which have emanated from a philosophy which does not believe in violence mental or physical. These are the Yogic *asans*. Most of the *asans* do not have any such movements as can be called violent. They are meant to dispel violence and bring peace and concentration to the doer.

An outstanding advantage of *asans* for Indian schools is that they do not involve any expense. All schools can start them at once without spending a copper on them. Another great advantage is that *asans* can with advantage be done at any time or age and not only during childhood. Many of our great men, including our late Prime Minister Shri Nehru, used to perform some *asans* every morning.

It is, therefore, important that in the selection of items of games and athletics, a balance is maintained between games, athletics and *asans* etc.

ORGANIZING PROGRAMMES

1. *Sponsor*. Each school should have a sponsor for games and athletics. He should be a teacher on the staff. In large schools a regular teacher for physical education should be appointed. In such schools this teacher should work as

sponsor. The sponsor has the responsibility of organizing the games programmes.

2. *Games committee.* Each school should have a games and athletics committee. The function of the committee should be: (a) to organize programmes on a monthly or quarterly basis, (b) to suggest what materials are needed, (c) to suggest items of expense out of the boys' fund, (d) to intimate and organise inter-class and inter-school meets, (e) to help participation by all students of the school, (f) to organise meets with a view to cultivating disciplined play and disciplined spectatorship, (g) to organise publicity in the local press.

3. *Balancing programmes.* Programmes should be balanced. This may be done as under:

(a) *Section or class-wise programmes.* Programmes must be so organized that each student in each section of a class gets an equal opportunity to participate. It should not be students of top classes or groups only. Occasionally students in higher classes or students who are considered the 'stars' of the school get preferential treatment. This is done at the expense of students of lower classes particularly those, who need attention most or those who do not think it wise to complain or do not gather sufficient courage to ask for a full opportunity or are really indifferent. The principle must be to offer equal opportunities to all, the talented, the weak and the average.

(b) *Activity-wise programme.* Whatever activities a school may choose, and whatever may be the number of such activities it must evolve a balanced programme for each. Occasionally some schools are anxious to list a large number of activities to show it to parents or to the community, but in actual practice they are not able to organize all of them. Some of these activities do not receive any attention at all, whilst some others are overdone. The selection of activities must, therefore, be done after due thought. Attention should be paid to physical considerations, economic stability, local needs and traditions, and the capacities of the students and teachers.

Usually a school introduces an activity because the headmaster is an enlightened teacher or because the sponsor

is an enthusiastic teacher. Sometimes some schools introduce it because some other school has done it and achieved some fame or because it has become a fashion or because there is a Departmental order to this effect. Activities introduced under such impulses can and do succeed ; but usually they are not as successful as an activity which is introduced on account of a felt need. An activity started in response to a felt need is likely to ensure success by virtue of the interest inherent in it on account of its being a necessity. Introduction of an activity is, therefore, of utmost importance in relation to the reaction it has on the participants. If an activity is thrust upon the participants it might create revulsion instead of love for it, or it might prove useful but not useful enough.

4. *Making arrangements for playgrounds.* Many schools in urban areas do not have enough space for even some routine items of work, as for instance, physical drill and playing games. The difficulties faced on this account can be overcome by adopting such measures as :

The lesser the space a school has, the more important it is to utilize every inch of it. The school time table should be so prepared that the school can make use of it during all the working hours.

(a) *Sparing school playgrounds.* If some schools have a large playground, arrangements should be made so that schools in the surrounding areas share it on fixed days and use it as a complementary source to their own available space.

(b) *Hiring playgrounds.* Sometimes some vacant land belonging to the Government or to a private individual is available near a school. Arrangements should be made for this plot to be rented by a school or a number of schools together for being used by them on fixed days.

(c) *Adhering to schedule of work.* Whatever the programme of work, it must be strictly adhered to, both during and after school hours. Breaks in this lead to gradual cultivation of indiscipline among teachers and students, while adherence to it promotes carefulness and discipline. If any break in the schedule of work is at all necessary students must be formally informed of it.

(d) *Use and abuse of pupils' funds.* The use or abuse of pupils' funds by many a head teacher has built up or destroyed the reputation of the teaching profession at many places in the eyes of the society, the Government, and the student community. The heads of public schools have absolute authority over these funds. They have established enough integrity and earned the trust of the society and the State. Unfortunately the heads of Government and Local Body schools do not have any comparable authority over these funds. There has been no dearth of head teachers in these schools, who are as honest as any could be, but unfortunately there have been instances where many teachers and head teachers have been suspected of using unfair means in handling these funds. Some State Departments of Education have not reacted with imagination, boldness and courage to this real or suspected lack of honesty. Instead of punishing the culprits, they have withdrawn the right and authority from all heads of schools and have truly aggravated the situation.

So far as heads or teachers are concerned, it is their imperative duty to win back the confidence of the Department and society. This is not difficult. Once all teachers realize that pupils' fund is a matter of trust with them, its proper use will be assured and the lost confidence regained. The Pupils' fund is a standing challenge to the very integrity of the teaching profession. Will teachers accept the challenge and prove worthy of their profession ?

PROGRAMMES THAT NEED RETHINKING

There are a few programmes that need rethinking. They are :

(a) *Producing outstanding athletes.* Since good athletes bring reputation to a school, many schools devote special attention to producing outstanding athletes at the cost of the general development of all the students. In such a programme the average student suffers for the sake of the school reputation. In a democratic set-up what is essential is not only that we should have leaders in all fields, but that all should be given equal chance to grow. It is equally necessary to see that the average standard rises, rather than the standard of a few

individuals. There should at no time be a wide gulf of difference between the average mass and the few leaders. If this is allowed to happen, it may prove dangerous for the very cause of democracy.

(b) *Inter-school meets.* The aim of most schools appears to be not to raise the average standard of its students, but to prepare them for inter-school meets. This is an erroneous policy. Such an aim restricts the value of games and athletics and consequently the objective of helping all to develop the desired qualities is not achieved. Inter-school meets are good and should be held. But they should always be used as a means of raising the average standard and not just winning a match.

Inter-school meets have certain demerits which are worthwhile overcoming. Some of these are :

(1) *They benefit only a few students.* As already stated too much attention has to be paid to a few students at the cost of many others.

(2) *They are expensive.* Preparation for inter-school tournaments takes up a considerable amount of the time of the school and the students. Schools have invariably to go in for much expense for better playing material, travel, refreshment etc. The budget of a school invariably shows that expenses are highest on the occasion of inter-school meets. Normally expenses should be evenly incurred during the course of the whole year which can show that attention has been evenly paid to it during all the months of the year.

Since the preparation for matches needs time, the classes suffer in teaching, or at least those students who participate in the matches. It is important to bear this in mind and organise practice in a way that it does not come in the way of proper studies.

(3) *Leading to indisciplined behaviour.* Narrow loyalties often lead to indisciplined behaviour. How often we witness ugly scenes of unruly behaviour by students and spectators during an inter-school meet. Occasionally too much importance is given to the heroes of the game and they in turn develop unsocial attitudes towards other students. The way in which the school or the local newspapers at times report

a match and lionise a few players also creates antipathies. School authorities have to organize and plan such occasions with utmost care. Participants and spectators must know what to appreciate and how to appreciate and how to behave during and after a meet.

EVALUATION

Should we evaluate extra-curricular activities like games and athletics? Extra-curricular activities are no longer 'extra'; they are co-curricular. The aim of education is no longer the imparting of book knowledge only; it is as much learning all those activities erroneously called 'extra'. If it is necessary to evaluate the study of books; it is equally necessary to evaluate the study and practice of these activities. In theory this has been accepted, but in practice it is only a few schools which are giving some importance to them. But if education has to achieve its objectives, equal importance and equal recognition has to be given to the learning and practising of 'extra-curricular' activities.

Objectives of evaluation. When we speak of evaluating an activity, we at once think of the objectives we had in mind when introducing the activity. If we want to evaluate games and athletic programmes, what we in fact mean is to see how far we have achieved the objectives we had in mind when we introduced the activities in the school. For instance, the objectives we have in mind regarding games and athletics are: (1) development of a sound body along with a sound mind, (2) learning to live a group life, (3) fostering *esprit de corps* etc. Our evaluation consequently would mean to see the extent to which we have been able to realize these objectives. In concrete terms it would mean, 'Have we been able to develop a sound body along with a sound mind or have we been able to cultivate *esprit de corps*? If we have been, to what extent?*

In our country there is an unfortunate tendency to show everything as a great success to the authorities, who in turn are anxious to show it to their officers or the society. Evaluation should not be done to be shown to others, but to one's

* Also read the chapter on Evaluation.

ownself. The aim must be to improve learning further. If this is not done and if the aim is to impress external agencies, evaluation can be most deceptive and might do more harm than good. There is a real danger in determining, for instance, the percentage of students who participate in a particular activity. The figures could be as real as reality, or as faked as possible. In the interests of efficiency and further improvement, therefore, it is necessary to stick to reality whatever it be. This can be possible if, as I have said, it is not done for an external agency.

Evaluating games and athletics can be done with regard to their immediate and long-range effects. Evaluation of the immediate would tell us if the activity is conducted well or ill. And of the latter, if the spirit of the activities is still carried by the students long after their school days are over.

Methods of evaluation. Evaluation should be done for games and athletics as an activity for the whole school. It should also be done for each student.

(1) The progress of students should be evaluated by the teachers concerned. For this purpose the activity may be considered as a subject and given a specific weightage as any other school subject is. At present games and athletics are not considered necessary for promotion to the next higher class and therefore no marks are awarded for them. The results have been most unsatisfactory. We must evaluate all activities.

(2) The simplest and easiest form of evaluation in an average school is to collect opinions. Opinions, it might be argued at once, are subjective and, therefore, not reliable. This is not always true. Opinions have their value and are in fact based on facts. Most statements in life are opinions and are relied upon with the exactitude with which one believes a scientific fact. Unless opinions are designed to be biased, they usually give a correct idea.

The ways in which opinions can be collected and interpreted are many. They are; (a) about likes and dislikes, (b) score and rating cards, (c) written detailed reports, (d) discussions, and (e) ballots. These evaluations may be made by (1) participants, (2) teachers, (3) administrators, (4) old students, (5) parents, and (6) critics.

1. *Opinions of participants.* The test of learning an activity successfully is the change that it brings about in the participants. A participant should know in what ways and to what extent his participation is influencing his own attitude, behaviour and growth. In evaluating himself, it is essential that he neither overrates nor underrates himself. Necessary training needs to be given and attitudes created in this regard so that a participant rates himself realistically and correctly. He should know that it is only exact evaluation that will help him to know himself and improve himself.

Participants should evaluate one another's play also, as well as the play of the whole group.

2. *Teachers.* Evaluation by teachers is usually quite reliable. Every teacher knows how accurate his honest judgment about a student's capacities and achievements is. There are, however, dangers in the proper expression of this judgement. The danger lies in class or group competition. A teacher may not like to rate his group or class below any other or the estimate of the society ; a teacher may not like to say in the presence of the members of society that his students have or have not shown a certain level of achievement. But honest teachers should not have these criteria for consideration. In fact a comparative view of the achievements based on exact evaluation should be made the basis of improvement. In this case, what is absolutely essential is honest expression of the judgements made. The obligation of the headmaster in this respect is that he should pay regard to such honest appraisals. If one or more than one teacher evaluates a class the criteria should not be 'his' class or 'my' class, but good play.

3. *Administrators.* Evaluation by administrators is essential and important. Their evaluation will drastically influence the working of the entire field of activity. An administrator's evaluation, however, is full of inherent dangers as well as advantages. If the evaluation is done in the proper way and in the right spirit, the school will get a correct appraisal of the work in the field. At present many administrators function at the lower level of personal relationships and work is valued in terms of these relationships. This is a

serious fault but it is there. Personal contact is an absolute necessity in education ; but when administrative matters are judged and determined, not on the basis of merit but on the basis of personal relationships, personal contact almost tantamounts to a corrupt practice. A wrong estimate, accidental, erroneous or calculated, demoralises the school in many ways. If the school has worked hard and the effort is not appreciated ; if the school has not worked hard and it receives praise—it is demoralized either way. Consequently it demoralises other teachers and forces them to develop wrong values.

4. *Old students.* Old students are very fortunately placed to give the most unbiassed estimates. They have the necessary love for the progress of their school ; they knew its standards when they were students and so they can easily mark the level of progress it has made. They form a close and strong link between the school and the society, past and present. They have respect for the teachers under whose care and guidance they studied. They have all the necessary qualifications for giving an impartial opinion. Occasionally some old students do not have pleasant memories of school days ; but these are few and far between. Under all circumstances the old students are properly placed to say how the school activities have influenced them in forming their own habits and how it has helped them to go ahead in the world. There is, however, great danger in the way they might rate activities. Old, they say, is gold, and old students, in fact any older generation, is always prone to say that the activities or the system under which they were educated was much superior to what they see now. Another danger is that old students may wish to be courteous and not express their views frankly. It is necessary to create confidence in all so that they are encouraged to give correct appraisals.

5. *Parents.* The opinions of parents have much value. Often they are based on personal observation of school work. Occasionally, however, the sources of their information are of a doubtful nature. They form their opinions through (1) talk between students and students, or students and their parents ; (2) between parents of students studying

in the same school (3) talk between parents of students attending different schools.' The opinions may be correct or they may be partially correct, but they are useful to the teacher for they help him to know what the parent is thinking of the work and activities of his school.

6. *Critics.* Professional critics are in an authoritative position to pass an opinion on the work of the activities of a school. The viewpoint of an expert critic is very much valued by all, and in this country an expert's view carries a special prestige. A critic's view has value because his judgement is based on his specialized knowledge and varied experiences, and so he is adequately equipped to judge and pass judgement. His opinion, therefore, carries conviction and respect.

INTERPRETATION OF OPINIONS

Whatever the method employed for evaluating games, athletics and other activities it is necessary to interpret them. Evaluation has meaning only if it is interpreted, analysed and the necessary improvements effected. It should, therefore, be examined to find the following: (a) have the activities led to the realization of the objective in view? (b) if so, to what extent? (c) how far have they led to improving the standard of individual students and of the whole student body? (d) what have been the administrative faults or merits of the activities? (e) how far has supervision been responsible for their success or failure? (f) has the school paid some attention to supplying the materials needed? (g) has any difficulty been experienced on account of shortage or mismanagement of funds? (h) what has been the extent of enthusiasm shown by teachers, parents or others? (i) what should be the nature of the improvements in regard to each activity?



School Excursions and Tours

EXCURSIONS—AN EFFECTIVE MEANS OF EDUCATION

EXCURSIONS provide innumerable chances of developing habits of observation and experimentation. It offers opportunities for planning and executing work on a co-operative basis, as well as for narrating and describing facts and events. The conception that education can take place within the four walls of a school only is fast disappearing. It is being recognized that the outlook of all concerned, *i.e.* teachers, parents and students, needs to be oriented in this respect.

EXCURSIONS TODAY

Unfortunately, however, school excursions and tours have not yet received the recognition due to them. Factors that would make excursions and tours an important part of school activity have not been effectively introduced or emphasised.

(i) *For students and teachers.* An excursion for a school teacher usually means an off-day when he can be away from the rather formal day at school, or possibly a chance to slip away earlier than the fixed school hours. To the students it positively means an off-day. All that an average school student wants to do on an excursion is to have excellent and tasty food not necessarily nutritious, sing a few songs, take a few photographs, play a few disorderly games, and return home.

(ii) *For parents.* To the parents an excursion is usually unwelcome for it means some extra expense which many cannot afford. It also means a waste of the day to many, for they feel that a day at school is definitely much better. Some parents feel, and not without reason, that their children learn bad manners when out on an excursion. The complaint is that teachers are not properly experienced or painstaking

enough to organize excursions or tours in a way as would develop proper habits and attitudes. Instead, students in the absence of formative and elevating influences pick up bad habits. Occasionally these indisciplined moments change the entire course of a student's career.

CAUSES RESPONSIBLE FOR THIS CONCEPT

The causes responsible for this are :

(a) Education is usually considered to consist of what goes on within the four walls of a school building. The idea that education has larger implications and can effectively be imparted outside the school premises has not yet developed and is not appreciated. In fact there is no dearth of people who do feel that an excursion is something worse than waste.

(b) Teachers do not have the necessary experience to organize an excursion properly. Their conception of an excursion is very narrow ; it just means an outing without any educational implications. The main reason is that they do not receive effective training in organizing excursions in their training colleges. The way in which excursions are organized in most training colleges is no better than in schools.

(c) One more important reason and perhaps an overriding one is the existing curriculum, its nature and its content. It does not require the schools to give excursions the opportunity and the importance they deserve. The present curriculum is so wooden and so inelastic that it comes in the way of many a teacher who is enthusiastic about excursions.

There is need, therefore, to reorientate the entire outlook on them.

AIMS AND OBJECTIVES OF EXCURSIONS

1. *To enrich and supplement school instruction.* The one persistent criticism of our system of education is that it is too bookish. Even in the Basic system the earlier stand on correlated teaching has had to be relaxed on account of a general habit of dependence on book learning.

Excursions offer a change, however simple. Students and teachers out on an excursion planned on sound principles

can supplement the learning and experiences which they get at school. Today our students may not know that the inscription, the museum, or the plant about which they learnt in their books is situated just in their neighbourhood.

2. *To develop the spirit of co-operative group work.* Developing a spirit of co-operative group work is, as we have seen earlier, not only a desirable aim of our education, but also an imperative corrective to our highly individualised ways of thought and action. The process of education provides many excellent opportunities and channels for cultivation of this spirit, but few are as full of rich and useful potential as games, athletics and excursions. Organising a group excursion cannot but be done by the co-operative endeavour of the participants. It provides real and rich chances of working together.

3. *To develop ability to organise and execute activity.* Educational excursions need to be planned, and organised before they are executed ; they cannot or rather should not be chance happenings. They are most useful when they are well planned. Their organisation, planning or execution consequently offer opportunities for practical work.

4. *To develop habits of observation and expression.* Our students are used to reading and learning by heart even difficult passages, poems, theorems or problems. They can repeat and recount long and important quotations or passages. This habit of 'mugging up' information and the wrong emphasis on book learning has killed the natural urge for observation in our students. They have not learnt to observe and to express clearly and exactly what they observe. Excursions offer a rich opportunity to develop powers of observation. When students go out, they must be taught to observe and to report on what they have observed.

5. *To help develop good citizenship.* A good citizen, among other things, should have a fair knowledge of the historical background of the place where he is living, its historical movements, and the social, educational, recreational and religious life of its people. He should know the industrial and commercial interests and institutions of the place. Book knowledge of these is important but a first-hand study makes book knowledge realistic, and learning concrete and easy.

6. *To satisfy wander-lust.* All young folk have a wander-lust. From this point of view the present school instruction is utterly incomplete. It does not quench this thirst for educational advancement. Often we accuse our students of a lack of initiative and adventure. We little realise that this is mainly because we have not given them chances for satisfying this wander-lust which creates a sense of adventure and initiative.

7. *To create an urge to see the country.* Our country is large and rich. Nature has been incredibly generous to it. We have lofty mountains and deep waters ; we have expansive plains and mountainous regions ; we have running rivulets and calm rivers and lakes. We have the sun that smiles softly on beautiful mountain valleys and the sun that brightens man and Nature. We have Nature in all its richness and variety. We also have the genius of human thought converted into art and architecture. We have age-old temples, mosques and churches. We have variety in dress, language and modes of life. We are now busy building large dams, electric power houses, big industrial concerns and co-operative farms. We must kindle a desire and an urge in our students to see this wonderful country. We must help them to be at home in each and every part of our large motherland. We have stayed long enough at home in our own States. We must move out and see the country. We must respond to the call of the mountains and the attraction of the plains ; we must also dive in the sea and fly through the air.

EXCURSION SHOULD HAVE AN AIM

Each excursion should have a definite aim. The planners must ask themselves, 'What are we going to do ? Which is the place or the places we are going to ? How many would form a convenient group ? What are the implications of travel in terms of each day ? What are the arrival and departure timings and places ? What are the means of travel at different places ? Which are the places where it is proposed to stay ?' and so on.

Besides these and other relevant physical aspects, the planners must be clear as to what they are to see and observe ; what materials would be needed to take notes and

what kind of notes. What time should be or can be devoted to such matters. This preparation would depend upon the kind of excursion they have in view.

1. *The physical side.* All preparations regarding clothing, utensils, and bedding must be made. These must be sufficient but light and portable. Entertainment preparations must also be made to make the trip enjoyable and happy and items like group songs or solos or dramatic performances and such other items must be kept ready.

2. *Observation.* The above two kinds of preparations are being made today. The one under discussion is not. It is, one of the main objectives of an excursion to teach students to observe what they see. For instance, it is not sufficient to tell the students that they are going to a historical place, say, the Red Fort or the Ashoka Pillar. It is also not sufficient to tell them to read from a book something about the Red Fort or the Pillar. It would make all the difference if relevant reference books or chapters in them are brought to their notice and they are asked to read them before they go out. Once out, they are required to observe specific points in the fort or the pillar. They may, for instance, be asked to observe the architectural designs of the building, the kinds of materials used, the selection of the site, the form of pillars, the inscriptions on it, the script of the inscriptions, and so on. Students have to be helped to know what to observe. An important consideration in this should be not only to invite attention to what is most striking but also to what is most important or significant. In addition to reference books and verbal instructions, materials like films, film strips, pictures, maps etc. should also be referred to or shown to students.

It is essential to do all this before starting out on an excursion. If students start with some knowledge of the place they are going to see, they go out with an anticipation of seeing and observing the things about which they have actually read. Similarly a trip to a factory might be preceded by a preliminary discussion of what might be the probable items to be observed such as the machinery, the personnel employed, the conditions of labour, the dress, habits and manners of the employees, the products of the concern, and so on.

3. *Who should do the planning?* At present it is mostly the teacher or a few prominent students who do the planning. This is just in keeping with the present system of education. It is like a teacher teaching without the active participation of students. An excursion should be planned and executed by students. The students while learning to plan will begin to devote attention not only to broad outlines but also to details particularly when they come face to face with a problem. Facing the problem and trying to arrive at tentative solutions or alternatives and finally choosing the next step is essentially educative. Planning excursions, therefore, should primarily be done by students. The teacher may, of course, help them at all stages.

4. *How to plan?* For this purpose each group intending to go out on an excursion should form a committee. There could be more than one committee to work. These could be for (a) preparation (b) transportation (c) arrangements.

(a) *Preparation committee.* This committee would make preparations in respect of physical, cultural and academic aspects of the visit.

(b) *Transportation committee.* This committee would, as the word implies, make preparations for transportation. It would contact the proper persons or dealers, fix routes, find out costs etc.

(c) *Arrangements committee.* This committee would make all arrangements by contacting various persons or organisations and do any other jobs that may be necessary.

SUPERVISION

One of the greatest defects of the present-day school excursion is that it is not adequately supervised. Parents complain that students contract bad habits. Occasionally great tragedies terminating in deaths have been reported. Students whilst on excursion are out of the school premises and in the midst of a watchful public. Carelessness, bad manners, quarrelsomeness bring the school a bad name, and the students a wrong attitude.

In our country it is well known that girl students even of co-educational institutions do not want to go out on excursions

with boy students lest any should prove unmannerly, rude and boisterous, as is from time to time reported in the newspapers. Girls, much more decent by nature, do not like this. It is, therefore, essential to effect efficiency in supervision.

REPORTING ON AN EXCURSION

When the trip is over, it is important to know whether the students can report what they have observed. If a student cannot, he has to be helped to do it. He must be able to report correctly and express himself imaginatively as well.

This can be done through various ways. Students in the age group of six to nine can do it in the form of oral reporting. Students of higher age groups can report verbally or in writing in the form of reports or discuss it in class or group meetings.

Lack of observation in reporting. Usually students are asked to write a composition on an excursion. A perusal of such compositions will show that the writings are not based on the actual experiences of the students concerned. Usually they are found to be exact copies of some composition in a published guide so easily available. Occasionally all that a student has to do to give it an 'original' look is to use some names in place of some others.

Reporting should be based on observation and experience. Copying from guides is indeed a bad habit which requires changing. We must, therefore, encourage students to write on the basis of personal observation or experience, and all assistance must be provided to them to do this. In the beginning the progress is bound to be slow, but as habits develop, it will gather speed. Students must also be assisted in learning how to observe and analyse each stage of work and how to report on it. For instance, they might report on whether the arrangements were sufficient; the preparations of various items adequate; the observations of the building or of the design or of the material, relevant and correct and words used suitably.

Analysing and reporting can also be done with regard to the composition of the group. Was the group too large, too small? Was the supervision adequate? Did the members

behave properly on the road, in the train, with each other, with girls ?

EVALUATION

It is necessary to evaluate an excursion. We have discussed evaluation elsewhere in this book. Some of the methods discussed there are applicable to an excursion also. Evaluation can be done not only for the excursion as a whole but for each item of the programme. Each committee can, for instance, evaluate its own work.

KINDS OF EXCURSIONS

Excursions may broadly be classified into four categories :

1. *Local*. These trips are made to local historical places, industries, places of scientific and cultural interest, or a municipal office, a bank, a museum, a library, an exhibition. Such a trip is usually a one-day affair.

2. *Inter-school*. Inter-school trips are very useful but not yet in vogue. Such trips can be organised for various purposes. The visiting school may observe how students of the host school work, play, participate in school activities like debating, dramatics, carrying out experiments in the science club, and so on and so forth. As mentioned earlier, such inter-school visits should be properly planned. The host school should act the perfect host, and the guest school, the perfect guest. The formalities of sending out invitation cards, of accepting or rejecting them, of receiving the guests, of thanking the hosts, and so on, should be observed completely and with full decorum.

3. *Tours*. Tours include State or inter-State or country-wide tours. Such tours last for a few days. Not many of our schools at present go in for such tours, the main reason being its costly nature. Fortunately, however, the Ministry of Education, the Central Government and the Railways give considerable concessions towards meeting the cost of travel. These facilities should be fully utilized. Long tours should be planned with particular attention to the number of participants. There have been some attempts to make such tours cheap by increasing the number of students. Such tours were first organised

in America where as many as 487 students went to Washington from Ohio High School. Similarly Stephen's College, Columbia, Missouri, took out about 600 girls in a special train. In Delhi also the Delhi State Teachers' Association in co-operation with the Delhi Directorate of Education organised tours of students numbering between 300 to 1,000 for a few years. Such large numbers have nothing in them except that they are cheap and spectacular. Supervision of large numbers normally becomes difficult and unhappy accidents are likely to take place. Besides the fundamental idea of giving the students chances to observe is simply impossible in a mass of a few hundreds of students. To be effective and educative an excursion should not have a large number of participants.

4. *Hiking and swimming.* Excursions should include experiences such as climbing a local or a nearby mount or mountain ; swimming or boating in a nearby pond or a river.

Excursions like these should be such as would involve adventure, strenuous labour and toughening of the body.

5. *Imaginary tour.* This kind of tour is never made. It is only imagined. Such a tour is full of the imaginative approach. To do this well students collect books, periodicals, film strips, cuttings, pictures and maps. They also collect data regarding various matters, as for instance, how to travel, means of transportation, habits of people, the working of an industry or the design of a dam, etc. They read and then sit down to write. This is the easiest type of excursion and is in a way most prevalent in our schools.

EXCURSION EXPENSES

Going on an excursion involves extra expense. It involves huge expenses if the student has to be out for more than one day. Even a local excursion involves an amount which the average Indian parent, particularly in the rural areas, cannot afford. The main items of expense are ; (a) food, (b) conveyance charges, (c) other stray expenses. For a parent who just cannot afford to send his child to school because he needs the child's earnings of a few rupees to supplement income ; or a parent for whom sending his boy or girl to school is a real act of sacrifice can certainly ill-afford the extra expense for an

activity the educative value of which he does not understand. The result is that teachers actually find it difficult to persuade students to go out on an excursion.

The problem, however, is not so difficult, excepting for long tours. The following suggestions may prove useful in organizing local and other excursions.

1. *Arrangements for providing food.* The difficulty in regard to providing food is that the students think it necessary to have a change of diet on excursion and like to go in for novel dishes purchased at comparatively higher rates. Whilst the idea of having a change is understandable, there is no necessity of going in for novel and costly dishes.

Some schools have developed a highly practical and economical method of arranging for food as well as a welcome change. Each student gets his food from home and shares it with other members of his group. This provides not only well-prepared and nutritious food but also excellent fun and an occasion for establishing good social relationships. All members of the group, whether coming from well-to-do families or from humble homes, sit together and share one another's food and ways of life.

2. *Conveyance charges.* It is difficult for the poor parent to pay conveyance charges. It is equally difficult for the school to pay. Primary schools have paucity of funds and it is difficult for them to meet this added expense for even a limited number of students. High and Higher Secondary schools do have larger funds, but for them also, it is difficult to provide this expense as a regular feature for their students. They could, however, meet it for a few students, which some schools actually do. But this is wrong in principle, for we are thus paying one at the cost of ten. What is objectionable here is not the paying from the pupils' funds, but paying for a few students only. If these funds can be augmented by other sources so that some percentage of the students can be assisted under a regular programme — a programme under which all students get the opportunity—the problem could be solved. Some enlightened departments or organizations purchase a bus or buses and provide free bus transport to students for going on excursions.

(3) *Parental assistance.* Some schools augment their own sources from the assistance they get from teacher-parent associations. These associations can collect funds for this purpose and help schools in organizing excursions. Under the Compulsory Education Scheme, it would be necessary to form School Advisory Councils or Attendance Authorities which would, among other functions, collect funds for school improvement programmes. Excursions could be one of the items of expense of these bodies.

(4) *Departmental assistance.* Occasionally enlightened departments of education set apart some funds for educational tours of students and teachers. These funds can also be used fruitfully by schools.

(5) *Voluntary contributions.* Teachers should try to make local excursions as economical as possible. Long tours, however, may make it necessary to secure outside assistance. This could be done by receiving the co-operation of parents and other members of the community. The expenses, in any case, should be reduced as much as possible.

CORRELATION

The basic system lays much stress on excursions as an effective means of education. This system has exercised a powerful influence on the conventional type of school. Not that the traditional teacher did not realise the importance of excursions, but that the particular objective of making excursions a medium of education was not emphasised. It is indeed worthwhile to correlate this activity with broader learning. It may, however, not be possible to correlate it to everything else, nor is it necessary to do so. But the opportunities which offer themselves should be utilized for correlating various subjects of study with it.

PROGRAMME OF EXCURSION

Each school must have an excursion programme. There should be trips to local places of interest, long tours, inter-school trips and also imaginary tours for they are all useful and easily planable. The school should have a plan for each kind.

There are various ways in which they can be planned. One way is to see that all students get a chance during the course of the year to participate in one or the other of these programmes. Another is to organize excursions in a way that each student in the school visits a minimum number of places during the course of his stay in a particular school. Yet another way to do this is to organize programmes in reference to school curriculum. Ultimately, however, the plan will depend upon the enthusiasm, conditions and facilities of each school. But a programme there must be.

CHAPTER 9



Dance, Drama and Music

THE BEGINNING OF INDIAN MUSIC AND DRAMA

INDIAN dance, drama and music has its origin in the Vedic hymns, and right from Vedic times, they have played a very significant part in the life of the people of this country. Music, in fact, enjoyed so important and esteemed a position that one of the Vedas, the *Sama Veda*, is entirely devoted to it. Song and dance went hand in hand throughout the ages whatever be the religious thought or the political set-up. The Brahmanic, the Buddhistic, the Vaishnavite and the Shavite systems of thought all expressed themselves through various means, including music, dance, and drama. The innumerable temple paintings, and sculpture in stone and wood immortalized the heights that the different communities of the country had reached in this sphere.

The earliest authority : Natya Shastra. The earliest authority on Indian dance and drama is the *Natya Shastra* of Bharata. Legend has it that the need for a fifth Veda, the *Natya Veda*, was felt early. The four Vedas being insufficient, or rather meant for the elite, the *Natya Veda* was meant for all. The *Natya Shastra* records that the gods requested Brahma to produce something which could both be seen and heard and would also be open to all. Brahma went into contemplation and received the necessary inspiration. He now wanted to impart instruction to somebody, and so he asked Indra to learn it. Indra refused and so Brahma decided to impart this knowledge to a mortal—the sage Bharata Muni. Bharata learnt the art well. It is to him that the *Natya Shastra*, the book referred to above, is ascribed. The book has thirty-six chapters and discusses drama in detail and with authority.

After learning the art, Bharata put on his first show before Shiva. The god was very much impressed and ordered that the art learnt by Bharata be given the finishing touches.

Tandu or Nandikeshwara was directed to instruct the sage in the *tandava* or the virile aspects of the art, and Parvati, Shiva's wife, was requested to teach him *usha-lasya* or graceful feminine movements. Indian dance as explained by Bharata is a composite whole which stresses not only the virility of the male, but also the grace of the female. In fact the various styles of dancing are scientifically described in the *Natya Shastra*.

Bharata in compiling the *Shastra* derived much from the Vedas. Indian scholars and artists are of the opinion that he drew its metre from the *Rig Veda*, its music from the *Sama Veda*; its *abhinaya* or acting from the *Yajura Veda*, its *rasa* or *bhava* (emotional appeal) from the *Athorva Veda*.

The art of the dance passed through various stages of development during the centuries which followed. There are references to dance and drama in the *Ramayana*. The *Raso-Lila* of Krishna's time has exercised an unequalled influence all over the country in maintaining and preserving the taste and aptitude for arts in all strata of society and has in fact given rise to some varieties of dance. During Buddhist times also the arts flourished and produced dramatists of the calibre of *Ashvagosa*. *Kalidasa* flourished in the fifth century. With the coming of the Muslims, the arts suffered handicaps on account of the 'religious' limitations of the Muslim rulers. This drove the arts into the homes of non-Muslims. During the Mughal rule, when Muslim and Indian thoughts fused and gave birth to new ideas on religion, culture and art, dancing did not suffer from the strict prohibitive climate of earlier times. In fact it gave rise to a new school of Indian dance, *Kathak*.

During the British period there were no adverse or prohibitive influences working against Indian dance. This, as we shall see, resulted in the renaissance of Indian dance, drama and music.

SOME FEATURES OF DANCE, DRAMA AND MUSIC

1. *It is worldly.* The forms of dance, drama and song, it is generally said, were dominated by religious ideals. This view is not fully correct. What we call religion today was life itself then and so, even if it appears to be a religious art or an art with a religious bias, it was a full and complete life to the ancients. It has also to be noted that all song and dance was not 'other-worldly'. It was intensely worldly. The dance poses in stone or in painting are both 'religious' and 'non-religious'.

2. *Provides expression for the creative urge.* The specimens of dance that are available show that Indian dance is an expression of the creative urge in man for self-expression. The dance of Shiva is meant not only to satisfy Shiva's desire to create the world, but also his basic urge for joyous self-expression. He has the potential and the urge for creating the world and he creates it in self expression. The way in which he does it is important. He expresses his urge through joyous creative dance. He is happy and he creates. He does not create when he is pensive or unhappy.

Dr. Coomaraswami¹ has interpreted Shiva's dance. 'He (Shiva) rises from his stillness and, dancing, sends through matter pulsating waves of awakening sound. Then Nature also dances. It is really an image of that energy which science postulates behind all phenomena.'

3. *Creates inner harmony.* Indian dancing aims at creating an inner harmony (*rasa*) in the performer as well as in the spectator. This is not so with Western ballet. In the West the dancer appeals primarily to the senses and there is, therefore, emphasis on the external forms. In Indian dance, the dancer is to identify himself with the spirit of the motive of the dance. The movements are expressions of inner harmony and the objective also is to create in himself and in the audience harmony of thought. Attention is certainly paid to the observation of all external forms, but these forms are meant to help the dancer express himself adequately.

¹ Dr. Anand Coomaraswami, *Arts and Crafts of India*. p. 18.

4. *Has deep emotional appeal, but is not sensuous.* Indian dance consequently has its value in its emotional appeal. Every movement has a meaning. The face, the hands, the feet, the eyes, in fact all movements, are meant to convey or create emotional attitudes. This is not so with Western dance forms. Western dance relies on 'broad gestures and a minimum of facial expressions, in fact the latter are often entirely absent and the dancer's face appears more like an automaton or a mummy.'¹ The ballet is more or less a kind of physical movement and rhythm and is not based on what we call *rasa*. The movements are not expressions of inner feelings.

The elaborate technique and make-up and all that goes to make the dancer are meant to give fullness of expression to the inner feelings of the dancer ; they are not meant to enrich the physical beauty of the dancer.

5. *Develops a sense of aesthetics.* Music and dance inculcates and develops a sense of aesthetics. Much, of course, depends upon the kind of music and dance or drama which engages the attention of a learner. Music and dance with a sensuous appeal indicate fleshly passion while music and dance with a more sublime and emotional appeal refine the emotions and develop a high sense of aesthetics.

6. *Builds traits of character.* Proper education in music and dance helps to build sound traits of character. During the period of Indian decadence, however, the arts had deteriorated and those who took to them were considered of a lower character. With the revival of the arts, this stigma is being removed and it is being recognised that music and dance have in them elements which can build noble traits of character.

7. *Expresses racial rather than individual ideals and experiences.* The Indian dancer gives expression, not to his individual likes and preferences, but to racial experiences. This is a unique feature which characterizes not only dancers and artistes, but also painters, sculptors, and others. In the West, the artist gives expression to his individuality ; in the East, and particularly in India, the artist has given expression to the

¹ Ram Gopal and Dadachanj Serodh, *Indian Dancing* ; Asia Publishing House p. 100.

experiences of the race. In this there is a sense of universality of appeal and devotion to the principles of art. *Dhani Buddha*, or the *dance of Shiva*, for instance, are not freaks or achievements of an individual artist, but the expression of a whole race.

'Art in India and art in the modern world mean two very different things. In India it is the statement of racial experience and serves the purpose of life like bread. The modern world with its glorification of personality produces works of genius and works of mediocrity following the peculiarities of individual artists. In India the virtue or defect of any work is the virtue or defect of the race of that age.'¹

8. *Is synthetic in fundamentals.* During Muslim times, new influences entered the country. Some of these put a check on the musical arts and some enriched them. This gave birth to new forms of song and in certain provinces to new forms of dance and drama also. These influences were further enriched after the coming of the English.

The seeds of renaissance, which were sown during the second half of the last century, began to bear fruit at the beginning of this century. A large number of art critics, both foreign and Indian, helped in re-interpreting the art ideals to us and a number of artists who came to the field helped in understanding our old ideals and adjusting them to the new situation.²

MAIN SCHOOLS OF INDIAN DANCE

1. *Bharata Natyam.* Bharata Natyam is a form of dance most akin to the dance forms evolved by Bharata in his *Natya Shastra*. It has been preserved in its pure form by hereditary dance communities of South India. *Devadasis* also have been practising this dance form. Bharata Natyam is a highly spirited form of dance and has a strict code and tradition of its own. It enjoys the privilege of being the most conventional dance form now prevalent. Its themes are closely drawn from religious sources. Practising artists

¹ Havell, E. B., *Introduction to Indian Art*; p. p. VI & VII

² Coomaraswami, Ananda, *Indian and Indonesian Art*. Havell, E. B., *Ideals of Indian Art*. Binyon, Lawrence, *The Spirit of Man in Asian Art*.

hold this form in very high esteem. 'When Bharata Natyam adheres to tradition it brings the artist and the spectator into contact with all that is the best and purest in Indian culture. It exhorts the mind, and refreshes the spirit.'¹

2. *Kathakali*. Kathakali like other schools of dance draws its main inspiration from the *Natya Shastra* of Bharata. Historically it dates back to the fifteenth century. Its birth place is Kerala. The Raja of Kotharakk is believed to have co-ordinated the folk dances of the place with the dance forms of the *Natya Shastra*.

Kathakali is a highly specialized form of dance. Its forms derive inspiration from various sources including primitive worship, witchcraft, and animal and bird life. The peacock dance is considered to be one of its main productions. 'All the dances in Kathakali, both tribal and spectacular, adhere to the basic laws of physical rhythm. The choreography is involved and stylised, with all the beauty of time and form that graces ancient sculpture. Make-up and costumes in Kathakali are elaborate and take hours of preparation. Masks that give a ghoulish effect are generally used. The face itself is vividly painted so that the expressions it assumes may be closely seen.'² Kathakali is meant to be performed in the open. Some dancers are trying to adopt it to the stage ; but it is best performed in the open in a natural place.

3. *Kathak*. Kathak is considered to be the Northern school of dance. Historically it owes its birth to Muslim influence, particularly that of the Mughals, on the Indian school. The Southern schools of Bharata Natyam and Kathakali are marked by a severe code of form and colour, of austerity and religious outlook. They have nothing in them which is sensual. These dance forms are mainly preserved and practised by common village folk. The Kathak provides a contrast to these schools. Unlike the Bharata Natyam, which developed as a way of life with the common man, Kathak developed in the sophisticated court of Akbar with professional artists and not the common folk. It developed a sensuous strain. The main difference between

¹ Ram Gopal & Serodh Dadachanj, *Indian Danching*, Asia Publishing House. p. 67

² Ibid, p. 68

the two gesture languages is that whereas the eloquence of Bharata Natyam is in its elaborate hand gestures, Kathak lays stress mostly on footwork.

Kathak takes its themes from the life of Krishna and particularly his 'Lila' with 'Gopis'. Village-life is also depicted in Kathak dances.

There is not much stylisation in Kathak. Movements of the hands and face are few and simple. Though Kathak does not possess the powerful music and movement which characterizes the Bharata Natyam or Kathakali, it has simplicity, grace and delicacy. It is easy to understand and enjoy.

A degenerated form of Kathak is the '*Nautch*'. The Nautch has its appeal predominantly to sensuous emotions and has nothing of the grace and dignity associated with the higher forms of Kathak.

4. *Manipuri*. Manipuri is the kind of dance presented by the tribes of Manipur. The legend is that a severe famine struck the tribes of Manipur. The people and the chief were much troubled. One night the chief dreamt that the goddess wanted him and his people to sing and dance. The people—young and old, men and women, noble and lowly—all assembled and pleased the goddess by their dancing. Ever since the people began to have faith in the efficacy of dance and song. Even today Manipuri dancers firmly believe that when they dance gods descend upon earth and join the revelry.¹

Manipuri dances are usually performed during the spring and holidays. The dances accordingly reflect the joy and moods of spring. It is said that Manipuri dances emerge from the depths of nature. Whilst Bharata Natyam has seriousness and grandeur of spiritual outlook; Kathakali, the grace of time and colour and mysticism; Kathak, a mode of brightness and an appeal to senses; the Manipuri has its appeal in its nearness to nature. It does not have the seriousness of Bharata Natyam, nor the mysticism of Kathakali, nor the sensual appeal of Kathak; but the spirit of brightness, gayness and sunshine.

¹ Ibid, p. 97

Its themes are drawn from Krishna Lila. Male and female dancers participate. The costumes are picturesque, as picturesque as the variegated spring. The female dancers are mostly girls. About Manipur girls it is said that they imbibe the art of dancing with their mother's milk. The State and a large number of institutions support the art. Each village has some kind of organisation where the residents get a chance to perform. Temples dedicated to Krishna or Chaitanya are special places for dances. There are dance houses also in many villages.

THE INDIAN THEATRE

1. *The South Indian theatre.* The first amateur dramatic society in South India was formed in 1890 by Shri Krishnamacharya of Bellary. The Society was named 'Sarasa Vinodini'. The South Indian theatre for our purpose would mean the theatres of Tamilnad, Telengana, Karnataka and Madras. Each of these theatres differ from the others, but together they present one pattern. The common outstanding features of these theatres are:—

- (a) The themes of the plays are taken from ancient lore, i.e. mythology, culture, religion, etc.
- (b) The close affinity of each of these theatres with the ancient modes and methods.

The most famous exponent of South Indian dance and drama during recent years has, of course, been Shri Uday Shankar.

2. *The Bengal theatre.* The first Bengali play was staged at Calcutta in 1875. Bengal theatre is famous for having evolved a synthesis between the ancient and modern forms of dance and drama. The Bengal stage is considered to be highly artistic. Whilst the South Indian theatre has retained much of the purity of the ancient dramatic arts, the Bengali theatre has absorbed much of what is new.

It is necessary to remember that Bengal theatre started under the influence of the British thought, but reasserted its own principles under the influence of Dwijender Ray and Rabindra Nath Tagore.

3. *The Marathi theatre.* The first Marathi drama, *Sita Svayamvara*, was brought out in 1843 by Shri Vishmedas

Bhave of Sangli. Like Bengali theatre, Marathi theatre was born under the influence of British stagecraft, but it reasserted itself soon. Unlike the theatre in Bengal, Marathi theatre lacks splendor. It values more natural acting and scientific music. Unlike the South Indian theatre, the Marathi theatre does not draw its inspiration mainly from religious sources. 'We cannot but remark that gradually religious inspirations is being lost and growth of a secular element based on realistic farce and contemporary satire is noticed in Marathi production.'¹

4. *The Gujarati theatre.* The first Gujarati theatre arose in 1861 and the first professional theatre was founded in 1870 by Seth Pestonji Framji. Mr. K. M. Munshi and Mr. C. C. Mehta have produced many standard plays and new techniques. It was, however, Shri Dahyabhai who gave the modern Gujarati theatre its present form. It retains some forms of its earlier stages which stressed commercial purposes. The earlier Gujarati stage valued a richly painted drop curtain and excellent sets. By contrast, the Marathi theatre is simple. The Marathi and Bengal theatres are undoubtedly artistic, but not essentially commercially artistic, which the Gujarati theatre till lately was.

5. *The Hindi theatre.* The Hindi theatre is a comparatively later development. Theatre in the North could not develop on account of Muslim influence. As a result of this unfavourable influence, the dramatic arts retreated into temples and households. But ironically the Hindi theatre owes its rebirth to the patronage of a Muslim, Nawab Wajid Ali Shah, Nawab of Oudh. He is reported to have been very fond of Krishna Lila.

He used to hold Rasa Lila in his court and had employed French artistes to train his court-dancers and singers. To him goes the credit of having presented a new form of theatre when Imanat staged his play *Indra Sabha* in 1853. A truly Hindi drama *Janki Mangla*, however, was staged in 1868 by Aishvarya Narayan Singh.

The most famous exponent of Hindi drama was Bharatendu.

¹ Gupta, C. B. *The Indian Theatre*, Moti Lal Benarsi Dass, Benaras, p. 167.

No stage, however, existed till very recently. Hindi plays were staged on a temporary stage erected with the help of bamboos. It was left to the famous film producer Prithvi Raj to build a theatre 'Prithvi Theatre' at Bombay in 1945.

Prithvi Raj has introduced an element of simplicity and naturalness into his theatre. He uses only one drop curtain. The sets are also simple.

FOLK DANCES

The tradition of dance and drama in India has been kept alive through the ages by the common folk of the country. Folk dances lost some of their higher forms and traditions in course of time, but they kept alive the entire discipline. The forms in which they have come down to us present a large variety. These different forms contribute to the richness of our dramatic arts and should therefore, be preserved and encouraged. Here are given some of these forms.

1. *Bhagavatam* is one of the most popular folk-plays of South India. Tamil and Telugu speaking people stage episodes and stories from the lives of Krishna, Ramdas and others.

2. *Yatra* is very popular in Bengal. As the word implies, yatra is a procession celebrating a religious festival. It also means a pilgrimage to a religious place. Yatra is not open to females ; only males take part. No stage is necessary.

3. *Lalita* is popular in Maharashtra. It is also religious in character and is connected with *Dashavataram*. The play is generally performed in temples.

4. *Bhavan* is a Gujarati performance. This is also religious in character and is connected with Ganapati legends. It is performed in the open and requires a stage. Another form prevalent in Gujarat is *Garbha*, in which only ladies take part. The episodes are connected with Krishna's life.

5. *Rasa* is prevalent in Mathura.

6. *Ram Lila* is popular in North India.

7. *Rov* is a dance popular in Kashmir at the time of Id. It has evolved from the Krishna legend and has all the features of a local *rasa*. Only ladies take part in it.

THE PLACE OF DRAMA, DANCE, AND MUSIC IN OUR LIVES TODAY

The arts of dance, drama and music have come to occupy a very important place in the scheme of our lives. This is partly due to the rebirth of these arts, and partly to the tremendous advance that these arts are making in this and other countries of the world. The influence that, for example, the motion picture and radio are spreading, is very great indeed. Never before has humanity heard more songs and seen more acting. Besides, the large number of organisations interested in the arts are fast developing all over the country. The different schools of drama and music are restudying the accepted forms, adjusting them and recreating new forms. The schools of the South are coming closer to the schools of the North, and those of the East to the West. Each is influencing the other. Simultaneously the Indian school is coming into closer contact with those of other countries. With the rebirth of Buddhism in this country, the influences of the East are coming, as it were, back home. Western music is also influencing Indian music. This influence is greater on the 'film' rather than on classical music.

Some of our Universities have now opened faculties of dance, drama and music. Besides, private organisations and commercial agencies are doing useful work in the field. All-India Radio is playing a significant role in patronizing the arts throughout the country and in bringing the different schools closer to one another.

The urge to act is inborn in man. Every child wants to imitate and many children imitate with wonderful accuracy. The child has a rich imagination which is reproductive, creative and re-creative. This enables him to create or recreate in thought and deed what he sees and imagines. Accordingly he fills his characters with emotion and this helps him to provide channels for his own self-expression.

Dance and drama has a very important place in modern life. Every child and every adult is directly or indirectly coming under various influences—local, national and international. Today's boy or girl is much more stage-minded than a boy or girl of yesterday. We must take this chance and put children on this useful tide.

DRAMATICS IN SCHOOL

Drama and music as school subjects are comparatively of recent origin. After about the tenth century both the arts fell into bad repute, and actors and musicians were looked down upon. As a consequence, the teaching of this art did not flourish in Indian schools. It was only after the renaissance of Indian thought and particularly after the advent of Independence that the arts began to establish a new reputation and began to be cultivated by the aristocracy and the upper middle class. But society as a whole did not respond to it favourably and so there was not much demand upon schools, colleges and universities. The subject has, however, been accepted as a subject of study by many Boards of High and Higher Secondary Education and Universities. Consequently many schools, particularly girls and multipurpose schools, have introduced dramatics and music as school subjects. Here, however, we are not discussing them as school subjects, but as school activities.

OBJECTIVES OF SCHOOL DRAMATICS

1. *Develops self-directing personality.* Dramatics provides a channel for self-expression. Self-expression can be achieved, through directions, not from outside agencies, but from the self. This does not mean that the actor is to do whatever he likes and to follow whatever technique he wants to. He is expected to know the rules and regulations he is to follow. He should, however, be free to express himself to the best of his skill and ability. A tendency is developing amongst some directors of school dramatics to plan the minutest details of activities and demand the actor's strict observance of what they consider the best way of expression. This is not in the fullest regard of democratic tradition. The director should be there to help but not to dictate to the last detail. The actor should not be thrown into a mould ; neither should he be left completely free. His freedom should not be carried to an extent in which his individualism becomes chaotic and self-direction turns to be anarchic.

2. *Helps to develop integrated personality.* Staging a drama creates situations to which the actor's whole self has to react. In acting the character's total personality the actor has to project himself into the complexity of the atmosphere, the situation, the plot, the various movements and the roles they demand. His reactions to the situation involve his mental, physical, and emotional attitudes. Unless he integrates all three, the aim of his activity will not be achieved.

Integration of mental, physical and emotional attitudes for the purpose of acting a play, however worthwhile and contributory towards developing an integrated personality, is not complete unless the act helps towards the larger integration of the total personality of the actor. For a long time in India there was a wide gulf between the integrated action of the actor on the stage and his total integrated personality, with the result that the actors developed a split personality and the entire art fell into disrepute. In other words, dramatics should not be considered just a skill developed to a stage of perfection, but a way of life which helps the development of the total personality of the actor and not just his ability to act.

3. *Develops co-operative individuality.* Dramatic activity is one of those important activities which depends upon the close co-operation of the participating members. In this it can be equalled only by athletics. From the director down to the call boy each member has to put in his very best and at just the time that his co-operation is needed. The success of a performance depends upon the extent of co-operative effort. In a dramatic performance the hero or the heroine is important indeed. But the acting of the stars on the stage has been possible only after a host of unknown workers have contributed in one way or another to the excellence of the performance. True, to the crowd of spectators, the hero or the heroine are most striking, but the slightest non-cooperation from the humblest partner will change the entire effect of the play. The members, therefore, have to learn to cooperate without regard to whether they appear in the main role and get the loudest applause, or work behind the scenes and remain unknown. That members of dramatic

clubs everywhere have an acute sense of cooperation is a fact which all those teachers or students who are associated with such clubs know very well. They carry this sense of co-operation into life in whatever field they go. And when all about schools and learning is forgotten, they cherish sweet memories of their club activities.

4. *Enriches experiences.* Dramatics enriches life in a variety of ways. It enriches the life of the actor. The actor creates an interest in himself ; he educates his talents and emotions ; he knows about drama and dramatic performances ; he develops an integrated personality by integrating his mental, physical and emotional abilities ; he learns to live a co-operative life. Above all, he learns to be an imaginative human being. He learns to apply his knowledge learnt in languages, Physics, Chemistry, Social Studies and Fine Arts, to various activities, such as designing, staging, lighting, costuming and advertising.

Dramatics has an immense value for the school. It is an essential aid to learning. A developed activity tones up the entire school population and encourages dramatization in the classroom and on the school stage. Dramatics have a way of bringing to life the dead past and clarifying dim ideas. Both the actor and the spectator find release from the hard facts of life into a realism of creative imagination, both purposeful and recreative.

THE STAGE

The average Indian school building seems to be built without a plan. This is true even of those buildings which are built by Government Departments, with the help of expert architects. As a result most schools are hopelessly unfit for introducing properly guided dramatic activities. It is only seldom that a school has a hall and a platform in a hall. To speak of a stage in such schools is a far cry at the present moment. A few, however, have a platform ; very few have a stage and its equipment.

But a school needs to have a stage as well as equipment for it. The first essential for the physical production of a play is the stage. It should be of standard height, width and depth. There should be arrangements to handle the front curtain and

one or two back curtains. It is not necessary to have costly backdrops or backdrops painted gorgeously with sceneries or definite backgrounds. It is usually sufficient to have simple drapes of warm grey with a few movable doors, and windows. Black, red, silver or gold drapes may be used for musical performances, but not for dramatic performances. Coloured lights and floodlights take better on grey drapes than on black or red drapes. There should also be arrangements for various kinds of lights *i.e.*, spotlights, floodlights and footlights.

ORGANIZING DRAMATIC PROGRAMMES

Schools that have music and dramatics teachers on the staff to teach the arts as regular subjects of study always find it easy to organize dramatic performances. The merit of their performances is, in comparison with those schools without such teachers on the staff, definitely greater. The task of schools which do not have such a teacher is obviously more difficult, but all the same important.

THE DRAMATIC CLUB

Dramatic programmes may be developed and promoted by one or more than one organization in a school. The most important of these would be the Dramatic Club. We have discussed elsewhere the way in which a club can be formed.¹ The club would be sponsored by someone who would take necessary steps to make the club a success both before founding it and after its establishment. Some of the additional responsibilities and tasks of the club are given below.

1. *Membership.* Membership of the club should be open to all students desirous of joining it. That a student is able to act, should not be a condition precedent to it. The student may not be able to act at the moment but he may be genuinely interested or may have the potential. Besides, the club requires not only actors but a host of other workers, as for instance, painters, stage hands, musicians, electricians, costumers, advertisers, publicists and others.

¹ Also read the chapter on Group work.

2. *Committees.* It would be worthwhile if the club organizes a number of committees. The formation of committees is useful in delegating power and enlisting the co-operation of many besides offering a chance to others for self-expression. The Committees could be :

(A) *Selection committee.* This committee would select the plays for presentation. The teacher-sponsor should invariably be associated with this committee. The Committee should consist of five or seven members including the teacher. The committee might be guided for the selection of a drama by the following criteria :

(a) *It should have literary merits.* A drama staged in a school should have literary merits. Unfortunately many Indian languages are not rich in plays for young children. English plays are good, but they are meant for children of a particular age-group, whose mother-tongue is English. Indian children read these books at a later age, English being foreign language to them. These books, therefore, do not suit Indian children who have to read them at a later age. Plays written, say for the age-group 6-11 years are read in India at a higher age level and, therefore, cannot be staged properly by Indian students. Agencies other than schools may stage mediocre or inferior plays for commercial interests or propaganda purposes, but schools stand at a different level.

(b) *It should be suitable for the stage.* A play must be suited to the stage. A general criticism of ancient Indian drama has been that it was meant more for the reader than for the spectator ; that it was meant more for reading than for staging. This criticism is true to a great extent even today. Most of the plays cannot be staged. Besides many plays and skits are written for A.I.R. which have to be listened to but not seen. Such plays should not be staged unless they are suitably adapted.

The play to be staged must be suitable for (i) the occasion, (ii) the age group of the performers, (iii) the ability of the group, (iv) the availability of stage equipment.

(i) *For the occasion.* The play to be presented must suit the occasion. A play presented at a celebration of a national festival like the Independence Day or a play staged on the

birth anniversary of Kalidasa may be different from the one staged on the Annual Red Cross Day.

(ii) *For the Age level.* This is an important consideration. Teen-age boys and girls will perform best if the plays pertain to their age group. They will feel handicapped to some extent if they are required to enact plays meant for adult actors. A primary school play should suit the corresponding age level and a high school play its own corresponding age level. Plays for school boys and girls should all have a wealth of costumes, and plenty of action.

(iii) *For the ability of the group.* The play staged should be well within the ability of the group. It is, however, advisable that it challenges their ability.

(iv) *Availability of equipment.* Those schools which are not fortunate in having stage equipment are obviously handicapped. Such schools, however, need not be depressed. They can choose such plays as require little of such equipment. They should go ahead with performing plays in the absence of this equipment. Students like colourful costumes, lights, special lighting arrangements, but above all these, they like acting. If a school has some equipment, it should put it to the best use.

(B) *Cast committee.* This committee will select students and assign roles to them. This is a difficult job, particularly if the school has a fairly developed sense of dramatic performance or if there are many competitors. The Committee runs the risk of being accused of partiality or favouritism. It should, therefore, depend upon its own soundness of judgement. To do the job well, the Committee should give to each individual student a chance to exhibit his or her talent. Only after this should they choose the persons to act proper roles. Alternate arrangements for key roles must always be made for occasionally a key player might meet with an accident or fall ill, or be late. There should be some body to replace him. When selecting actors for different plays, the Committee might prefer encouraging those who have not received a chance earlier.

(C) *Scenery committee.* This Committee could be a very effective organisation in those Middle and Secondary Schools

which have drawing and painting as subjects. The Committee could find talent to draw and paint curtains for the Dramatic Club. Production of this material by school students has lent dignity to many schools and it needs to be followed by many others.

(D) *Stage management committee.* This Committee manages the stage and carries out a large number of important assignments.

Other important Committees are :

The Costume Committee, the Make-up Committee, the Property Committee, the Lighting Committee, the Publicity Committee, and last, but not least, the Programme Committee.

ACTIVITIES OF THE CLUB

The club should be responsible for all dramatic productions in the school. India is very rich in the diversity of her dramatic forms. Each stage has developed a particular style of production in one or the other forms of drama or dance. The activities that a club could organize are :

1. *Dance and drama.* Dance and drama would be the main activities of a club. Various kinds of dance and drama suited to various age levels and occasions may be staged by the club.

2. *Pageants.* The Pageant is as old as history. 'The ancient Hebrews on their feast and festival days had pageants of religious nature. The Greeks staged pageants of the harvest and vintage. The Romans found pageants in the tribes they conquered and promptly adopted them to their own use. The modern pageant is a dramatic treatment of some historical, social or allegorical theme, usually illustrating and emphasizing civic virtues of various kinds'.¹

(a) *Types of pageants.* There are three types of pageants. The first is the parade. This is composed of characters, musicians and illustrative floats. The second is the indoor type. This may be a story with a movement running through it or it may be a series of scenes connected with each other. The

¹ McKcown, Harry C. *Extra Curricular Activities*, Macmillan, 1952, pp. 200-201.

third type is the outdoor pageant. This is usually done on a large scale.

(b) *Production of a pageant.* Producing a pageant involves more effort and time than a play. The pageant involves a large number of participants, varied settings, costuming, individual and mass movements, singing, acting, dancing, etc.

(c) *Sources of the pageant.* History forms the inexhaustable source of pageant material. Outstanding events or themes connected with eminent personalities provide rich material. The different rituals and ceremonials, social practices and customs are also rich fields. Folk-lore, mythology, and stories of fairies, giants, and supernatural elements are equally rich material. An important source is provided by the fast developing life of the country. Pageants have of late become very popular.

3. *Puppet shows.* The puppet show is believed to be an ancient Asian variety of dramatics. It has been very much in use in all the countries of Asia, including India, China, Japan, Java, Persia, and Egypt. It has been a favourite source of amusement to kings and courts both in the East and the West. Much is being done now in America to improve the techniques of its working and to popularize it.¹

In India today puppet shows are given in schools, but not by the schools themselves or by recognized agencies. Small organisations or individual dealers move from school to school with letters of recommendations from 'people in position' recommending them to school authorities.

Puppet shows are useful and are used to depict lives or events of some importance. Unfortunately, however, the individual dealers or organisations are not properly informed and their shows do not present historically correct incidents. It is desirable that schools put up such shows themselves. The students can with the guidance of the teachers, make marionettes and settings and operate the stage equipment. Good organizations, if recognized, aided and assisted, can also become reliable, accurate and useful. Government

¹ Ibid, p. 203-204.

also needs to take an interest in improving this very interesting channel of self-expression.

4. *Shadow play*. Shadow play also is oriental in taste and is very old. The acting is done behind a screen in front of lights. Movements designed to show acting are not restricted to humans only, but are extended to such things as can be used in a play—animals, trees etc. Music and sound are also used to magnify the effect of the shadows.

5. *Pantomime*. Pantomime is dumb show. It is of Greek origin. The actors used to wear masks and so could not speak. This gave rise to shows in which bodily motions, facial expressions etc. were used to convey the ideas of the actor. Pantomime is becoming very popular in this country also. It is useful in developing a sense of movement and gesture.

6. *Creative dramatics (Student Plays)*. There is no dearth now in our schools of students who can and do write small 'plays' for the stage. Schools should have a special scheme for picking out such students and assisting them in learning the technique of writing plays for the stage and also assisting them to stage the plays.

7. *Individual and Group Singing*. Group singing is an easy and stimulating activity. In it a participant feels encouraged to sing. In a group song, the peculiarities of an individual sound, its excellence or shortcomings, are not observed. A shy participant gains confidence in due course and, later if chances are available, he can come out of his shell and sing alone. Some schools utilize morning assembly for group singing. Some others classrooms. These chances, however, are not sufficient. More opportunities must be created, and the sponsor should locate talent in the group and create opportunities to nourish it.

8. *Operetta*. Operetta involves both music and dramatics on a large scale. Its production, however, has certain difficulties and so should be presented only very occasionally. Much time is needed for the huge preparations and those who benefit most are the few actors who play the main roles. The rest of the cast just follow. The costumes involve much expenditure. Preparing for an operetta involves a large number of

students. This most often upsets school work. It, however, does not need highly technical skill to organize it. In fact an operatta can be put up even by such schools as do not have a specially developed musical talent.

9. *Contests.* Music or dramatic contests are of immense value to schools. At present, our schools have not as a whole realised its importance and most of our students come out of schools without knowing anything about music and without developing any taste for it. Schools need encouragement and opportunities. Local, state or national contests provide these opportunities and are an encouragement for participants. Unfortunately there are very few local or state agencies to hold such competitions. Contests, however have limitations which should be avoided. In a contest a school tries to win a prize and so concentrates on producing a few but very good singers or performers. Contests may, therefore, be held in a way in which individuals as well as groups can participate.

10. *Festivals.* The school festival is a grand occasion for each school. It offers a chance to every student to contribute to the success of the festival. School dance, drama and music clubs have a unique chance to participate. Much and varied activity preceeds the festival and boys and girls get sufficient occasion to express themselves through various activities, including music and dramatics. This enables them to set new and higher standards for themselves or for one another.

THE DIRECTOR

At present most schools do not have a music or dance teacher on staff. Enthusiastic heads or assistant teachers, however, carry on some kind of activity. There are, nevertheless, schools which have a qualified teacher on staff to teach these arts. But such schools are very few.

It should, however, be obvious that these arts cannot be taught or practised in a systematic and scientific manner in the absence of a properly qualified teacher or at least a teacher who is keenly interested in them. In the circumstances, it might appear a luxury to talk of a director in an

average Indian primary or secondary school, particularly when one knows that many schools are not even adequately staffed. But we have tried to show that this is not a luxury. Most of our schools have to be at least five class schools, and it is quite possible that of the five or six teachers on staff in a school one could be selected with qualifications or interest in drama and music.

A large organisation can appoint an extra music teacher to cover more than one school under its jurisdiction. Till this is done, the Headmaster should take initiative in creating interest and opportunities for some members of his staff to do the job. The teacher whom he selects or who comes forward for the purpose should develop qualities of enthusiasm, leadership and adaptability. If opportunities are available, he should join extension courses and workshops, and read relevant magazines and books.

Some schools get assistance from outside artistes. This is good to the extent it enables a school to prepare for a competition. The external guide concentrates on a few students and tries for their perfection. He is not expected to help all and raise the general standard of performance of as many as possible. From this latter point of view the external guide is not fully welcome. The function of the school is not only to produce a few excellent stars who can make a name for the school, but also to raise the general standard of as many students as possible.

Organizing Courtesy Programmes

COURTESY AS A WAY OF LIFE

ORGANIZING courtesy programmes in schools is important enough, but the present times have a particular importance and urgency. That boys and girls must be courteous is a trite to say but important if we are really serious that India of the future should be a courteous country.

Courtesy has been a way of life in India from very early times. All foreign visitors have noted it and gratefully acknowledged it in their writings. Native literature is full of references to good and courteous life. This sense of courtesy pervaded life at all levels, that of the poor, the wealthy as well as the mightiest of the mighty. There is no dearth of courteous people all over the country both in cities and in the villages even today. Those of us who have a chance to go to the village feel the depth and warmth of courtesy shown by all—the poor, the rich, the young and the old.

COURTESY CONSPICUOUS BY ITS ABSENCE TODAY

But the picture of a courteous life as a whole in most parts of the country and particularly in cities is not at all a happy one, and educational theory and practice must take cognizance of this. The average citizen is not mindful about being courteous to another. It is, indeed, most depressing to stand at a bus stop or a railway station and try to board a bus or a train. It is much more so when you have to witness old men or women or school-going children getting 'crushed' out in the attempt to get in. The same is the case at the post office or the cinema hall or any other public place.

Officials are accused of not being courteous to their subordinates. Subordinates have common platforms to declare that

they are treated discourteously. The common man complains that both officials and their subordinates are discourteous to him, and officers grumble that the common man is discourteous to them. Parents feel that teachers in schools are not courteous and teachers in turn complain that parents are not courteous. Boys are not courteous to girls, and girls to boys. Students do not show courtesy to other students, and there are quite a few who are discourteous to teachers.

On occasions of public festivals when large numbers of people assemble courtesy is absent. The way in which some people behave towards others and particularly towards the fair sex is a matter of concern if not of shame to all concerned.

TRUE MEANING OF COURTESY

Education is incomplete if it does not lead to living a courteous life. There is, therefore, an obvious need for organizing programmes of courteous life in schools.

1. *Courtesy is based on integrity.* Actions speak louder than words. This could not be truer than in the case of courtesy. Courtesy does not only mean using soft polite words. It means an integrated behaviour born of good and sincere thoughts and actions. Courtesy is closely connected with the development of an integrated personality. It springs from the human needs of living together. Its mode depends upon the type of personality you have developed. A truly courteous person is a truly integrated person. A person who can speak polished words, without believing in them is not a courteous person. But a person, who is good and practises goodness is indeed courteous.

2. *Courtesy a social virtue.* Manners and courtesy are essentially a social virtue. One has to be mannerly and courteous as soon as one comes into contact with another person. A child so long as he consciously does not depend upon others does not feel social compulsion to act in a courteous way. In fact there is very little in his original nature which can force him to be mannerly or courteous. He is selfish, rude and outspoken and does not stand in need of practising virtues which would earn him society's approval. When he grows up he feels social urges, and begins to learn manners and a

sense of courtesy. He learns it at home, among his circle of friends, in his group, at his school; its class rooms, its corridors, its library, its canteen, its playground and its parade ground; at the bus stand, the post office, the cinema house, the school assemblies like the *bal sabha*; parliament, the morning assembly—in fact at all places where more than one person meet. All these agencies are indeed powerful and create a very strong impression upon the child and regulate his life. But these agencies are not all directly under the control of the school, and this makes the task of the school all the more difficult.

AIMS OF TEACHING COURTESY

1. *To help in the building of an integrated personality.* One of the main aims of education is development of an integrated personality of which courtesy is an essential component. Learning to be courteous will help such development.

2. *To help in the cultivation of respect for laws.* Man lives in a society which has its own laws, and each individual must learn to respect these laws. Learning to be courteous should lead to the development of this respect.

3. *To help in the cultivation of respect for the individual.* We should respect every individual in thought and deed. Occasionally one individual's opinion differs from another but it is necessary to be courteous in spite of major or minor differences. Being courteous will help in cultivating respect for individuals. Ultimately, however, in being courteous to others, we are being courteous to ourselves.

4. *To help in acting responsibly.* It is necessary to act responsibly. Sometimes, however, one may act responsibly, but not necessarily courteously. Acting responsibly is more mature when the responsibility is discharged courteously. Many an important word or deed loses its impact because it is not said or done courteously.

PROGRAMME OF TEACHING COURTESY

1. *Difficulties at the school level.* It is easy to teach good manners and courtesy but it is difficult to practise them.

All manners are learnt after great endeavour. This is true of 'desirable' as well as 'undesirable' manners and courtesies. Learning courtesy by an individual depends, among other things, upon the influence of the home, the school, and the society. The major responsibility, however, rests with the school. Today the school is not in a position to do much. The method of teaching, the quality and content of curriculum, the system of examination—none are conducive to its development. The teacher today has to complete the syllabus, satisfy the headmaster and the inspector, show a certain percentage of results, and carry out similar routine programmes. Most teachers have personal difficulties and have to travel long distances to reach the school, and when they do, they have to prepare for the return journey home. This leaves very little time to the teacher to pay attention to the inculcation of good manners and courtesy. In addition to this, the speedy awakening of parents to the need of educating their children has rendered classes rather unwieldy. All this has led to (i) paying scanty attention to the inculcation of manners and courtesy, and (ii) ignoring the importance of such programmes in schools. The necessity, therefore, is to recognise the importance of the programme. This is the first essential. Its recognition will lead to the formation of programmes for its cultivation. This can be done by introducing programmes of information and discussion and programmes of activities leading to living a courteous life.

2. *Knowing what courtesy means.* It is necessary that students know what good manners and courtesy mean. They should also know the importance and place of these qualities in a democratic set up. Courtesy in a totalitarian state might mean one thing and in a welfare state another. Literature, therefore, on manners and courtesy should be brought to the notice of students and they should be encouraged to read it. Some of the agencies which could be used for this are the classroom, the library, the morning assembly, and the history period. Examples of courtesy abound in literature and proper attention should be paid to bring them to the notice of students. The teacher may use these examples to develop a sense of courtesy on various occasions ; he may get such

passages written out and placed on the walls of classrooms, corridors, homeroom and library.

3. *Giving talks and holding discussions.* Talks and discussions by students and teachers on the various aspects of courtesy can be arranged at regular intervals by the various organizations of the school, for example, the school parliament, the *Bal Sabha*, the school prefects, the disciplinary council, the library society. The talks may mostly be given by students or teachers of the school or of other schools and colleges. Given below are some of specimen topics.

For academic discussion.

WHAT COULD YOU DO IF:—

- (1) A student pushed ahead of you at a bus stand ?
- (2) Someone made an unkind remark about your friend or your teacher ?
- (3) Your teacher made an unkind remark about you ?
- (4) You heard a friend calling loudly at a short distance whilst a teacher is teaching ?
- (5) You find a student behaving rudely towards a teacher ?
(a) in a class room ; (b) on the road ?
- (6) You find a few of your friends paddling their bicycles on the wrong side of the street ?
- (7) Some voter let you down in a class election.

For factual discussions, the following topics may be considered :

- (1) What should be the chief feature of the Courtesy Week in your school ?
- (2) What were the causes that came in the way of success in the last Courtesy Week Programme ?
- (3) Enumerate examples of courtesy in and out of the school premises during the last two months.

4. *Providing activities for practising courtesy.* Imparting information and giving inspiring talks to students is necessary. These have an important place in the school programme. They help to set standards of conduct, but they have obvious limitations. The young resent sermons. A student may not listen to what the teacher says, but he will consciously or uncsciously act as the teacher acts. The school atmosphere must, therefore, provide chances for teachers and

students to act. The students should have not only to listen but also to act. They should get opportunities to participate in school activities, and actually practise courtesy as regularly and as honestly as they do their sums or exercises.

(a) *Organizing courtesy drives.* Courtesy drives may, therefore, be organized at regular intervals, say, once in three months. During this week a variety of programmes may be held. These may include giving talks and holding discussions, as discussed above; and giving actual accounts of successes or failures of programmes conducted. It may also include dramatization, issuing of posters and special numbers of magazines.

(b) *Courtesy-shows and forums.* The dramatic society of the school can stage plays pertaining to good manners. In some high and higher secondary schools, quite a few students can write small plays depicting different aspects of courtesy. The themes of such playlets could be '*The courteous boy of today*', '*The courteous girl of tomorrow*', '*Bad manners in trail*'.

Fancy dress shows could be organized to depict (1) shabby examples (2) good examples (3) dress with good taste. Such shows could be extremely useful and delightful in the case of girls. Attention at such shows could be focussed on the dresses of those students who do not pay attention to correctness and neatness as well as on those who do. In the case of boy's dress, cleanliness, the use of buttons, the proper placement of the collar, dirty and polished shoes, combed and uncombed hair, could be shown.

In dramatization themes like the use of language forms during class hours, school parliament discussions, table manners, telephone talks, bus-stand conversations also could be taken up.

(c) *Issuing posters.* Publicity drive weeks may be intensified with the help of posters. Our students are used to preparing good charts and posters. The material for these posters can be collected by the students themselves or they can be helped by the teachers and the librarian. These posters can be posted at proper places where they can be seen by all students. Contests for the best idea for a poster or the best prepared poster can be held.

(d) *Awarding courtesy badges.* Badges can be awarded to all students who give proof of exemplary behaviour or inspire more and more students to better courtesy. Competitions for winning the most badges can be held among the different classes.

(e) *Holding courtesy competitions.* Essay competitions can be held on courtesy during this week. Every library, particularly those of high or higher secondary schools, should have literature on manners and courtesy and this literature should be brought to the notice of students before they are asked to compete for a discussion or an essay competition.

(f) *Observing objectionable and commendable acts.* Students might watch carefully acts which are commendable or objectionable and list them. Each act should be noted along with the name of the doer, the time and place. In the discussions that follow suggestions for improving the mistakes committed should be given. The fact that students know that their behaviour is being observed and may be discussed is a great incentive to better behaviour and a deterrent to offensive behaviour. If a school receives visitors, the manners of the visitors should be brought to the notice of the students, who should also be taught how to behave towards them.

(g) *Using cards and placards.* Suitable quotations and slogans should be written on cards or placards and posted at proper places like the library, the school hall and the corridor.

‘The greater man, the greater courtesy’—*Tennyson.*

(h) *The school magazine.* A special number of the school magazine on courtesy week can be brought out. Everything that is done during the week can find a place in this issue. In addition, the magazine can carry special articles, jingles, questions, riddles, parodies etc.

(i) *The Homeroom or Tutorial.* The best place to teach courtesy is the home room or the tutorial or the club. Its members are smaller in number and generally individualistic in outlook. It does not have the crowd or class mentality. In it questions can be asked and answered, suspicions removed, and students encouraged to enter into discussions without the fear of the crowd laughing at them.

Literary Activities : Speech Making, Public Speaking and Debating

ANCIENT CHARACTER OF LITERARY ACTIVITIES

(a) *The Hindu period.* Oral literary activities are perhaps the oldest in India. The art of learning and speaking was developed in an elaborate way. A scholar would commit to memory volume after volume and recite them most accurately at any time. Repeating and reciting was done with absolute care and an elaborate notation was evolved for this purpose. This notation made reciting accurate and easy. No mistakes were allowed and it was even apprehended that wrong pronunciation might invoke the anger of the gods. Remembering and reciting before the *Guru*, the society and the sacrificial altar are the earliest forerunners of oral literary activities.

In order to achieve this objective the ancients had developed many successful techniques. One of these related to providing students with chances to speak before the society. An assembly of learned scholars was invited and the student was required to speak, recite or expound a point of view or his thesis. Another and much more severe method was to hold literary contests.

(b) *The Muslim period.* This character of oral literary activities continued in more or less the same form during Muslim times. The method of learning continued to be by rote learning and the features of scholarship continued to remain the same—possessing the ability to write, recite and quote the authorities. The method of discussion or of holding scholarly debates was also similar to that of the Hindu period.

(c) *The British period.* English rule brought about a change in the methods of learning. But emphasis on book learning continued to be the chief feature during this period also. It continues to be so even now.

ITS INFLUENCE ON THOUGHT AND SPEECH HABITS

(1) *Created a habit of talking more and acting less.* Oral literary activities are consequently as old as Indian society itself. The usual complaint that Indians talk more and work less might be due to some degree to this emphasis on oral literary activities and the habit of rote learning and less dependence on the process of sitting down with pen and paper to write. It is also possible that the present habit of Indian students and teachers to cram and repeat has largely sprung from this ancient habit.

(2) *Created a slant of insincerity and flattery in speech habits.* During the domineering rule of some of the Muslim and English rulers a distinction on the basis of politics, economics and religion was maintained. This gave birth to certain complexes both among the rulers and the ruled. This created a definite slant towards insincerity and a mode of speech in which the speaker in most cases mortgaged his freedom or his originality for a favour or a word of patronage and developed the habit of repressing himself partially or completely.

(3) *Developed a habit of using emotional rather than balanced language.* Another and much more harmful feature developed during the period of struggle for freedom. The leaders of the freedom struggle felt the necessity of educating people to the disadvantages of foreign rule and the advantages of self-government and independence. This was a difficult job particularly because the masses had developed a deep-rooted sense of inferiority and a profound lack of self-confidence during the earlier few centuries. The leaders, therefore, had more often than not to speak in a language which would shock the listener and arouse him to a new sense of obligation and values. Balanced and argumentative speeches were not uncommon, but mostly exaggerated tones were used. The long and frequent speeches of a particular type delivered to achieve a particular objective have created a certain outlook and a particular taste among Indians. The average Indian, particularly of the present generation, does not relish listening to a speech which has nothing exciting or emotional in it.

To develop the ability to express freely, sincerely and fully. In a democratic country it is essential that an individual speaks and expresses himself freely, sincerely and comprehensively. In a totalitarian State an individual need not think, and, what is worse, he cannot express himself freely, sincerely and comprehensively. Development in a democratic set-up means that an individual should be able not only to think, but also to develop a balance between his power to think and his ability to express himself. He should be able to say what he is able to think and for this he must get opportunities.

To think logically. Many students have ideas, but they cannot express them logically. Getting opportunities to speak before an audience or to discuss problems with others helps to think and speak logically and quickly.

To develop confidence and self-control. Many students cannot face an audience. They become nervous and forget even the things they know and have taken care to learn. Some cannot face a comparatively large audience, though they can give an excellent account of themselves if they are faced with a comparatively smaller audience. Practice, however, helps them to gain confidence and self-control.

To widen interests. A programme of literary activities widens the interests of the students. It leads to wider reading interests. Students who usually do not feel the necessity of reading good magazines, journals and books, feel impelled to do so when they are faced with the problem of discussing a topic or proving a thesis. It creates opportunities for new and fresh social relationships and friendships. Students meeting at debating clubs form permanent friendships both at academic and social levels.

To locate future speakers and debators. We have a great need for reasoned speakers and debators. In a democratic set-up important decisions have to be reached through mutual understanding and persuasion and not through force. For doing this we need to carry groups and masses with us. A persuasive speaker can carry a whole house with him. History accords remarkable instances when persuasive speakers and debators moved not only large groups and organized Parliaments but nations. Gandhiji, for example, moved the

entire mass of Indian humanity with him from slavery to freedom through his speeches.

AGENCY FOR ORGANISING LITERARY SOCIETIES

1. *The literary society.* Literary activities can be adequately fostered by organizing literary societies in the school. Many schools have literary societies, and some kind of literary activities are carried out in such schools. It is, however, necessary to know what the objectives of such a society are and what should be the means of achieving them. At present most literary societies aim at producing a few individuals who can bring honour to the school at inter-school debates and contests, and every attempt is made to pick out and prepare talented students. There is not yet that organized effort in which the standard of speaking and debating of most of the students can be raised. The emphasis now obviously is on raising the standard of a few individuals rather than that of most of the students.

The organisation and programme of the literary society should, therefore, be such as would encourage the widest response and co-operation.

Literary societies can be organized on the basis of membership. One type of membership could be provided by the entire school population and the other by the houses or classes.

(a) *The school literary society or club.* Any student of the school should be able to become a member and participate in any programme organized by the society. How can such a society or club be organized is discussed elsewhere in the book. The society could have the usual office bearers—a Chairman, a Secretary, members, etc. The chief advantage of such an organization is that it provides an all-school audience and an opportunity to the students of the school. To the school the advantage is that it is able to locate talent and nurse it. Another advantage to the students is that they find a chance to view their own achievements and abilities in reference to other talented speakers and debators of the school.

(b) *The house or class society.* The class society has small membership. This is a positive encouragement to potential speakers who are shy and hesitant. The group members are not strange to each other; they know each other well and some may even be friendly. This indeed is an encouraging atmosphere for the beginner. A larger group does not provide this encouraging atmosphere for the beginner. The subjects of the talks or debates are comparatively simpler and easier. This type of society is, therefore, just the place to locate and encourage speakers and debators.

2. *The school debating society.* Each school should have a debating society as distinct from a literary society. Some schools perform all their literary activities through the literary society. This arrangement is satisfactory if the programmes are evenly distributed. But it is better to have a debating society separately, so that thought is devoted to its planning, organization and programme. Such societies could be,

- (a) for the whole school.
- (b) for the class/homeroom/tutorial.
- (c) for each subject.

(a) *Team debates.* In addition to debates where an individual receives a prize or recognition, team debates can be held. In a team more than one individual debator participates. The dangers of over-guidance are present in this system also, but not to the extent as with debates where only individuals participate.

(b) *Open forum debates.* In this type, teams are mixed and each contesting team is split. Each side is supported by one member from each class or school. There is an exchange of briefs before the commencement of the debate. At the end, the audience votes for the winner, but no awards are made. Questions must be answered by the debators. This kind of debate avoids the shortcomings of the debates where individual winners are rewarded. All the debators have to come prepared.

(c) *Extemporaneous debates.* In this type, the contesting schools or groups are given several subjects to prepare on both sides a few weeks before the debate. The sides are not drawn till a few hours before the debate begins. This system has the advantage of inducing many students to prepare for both sides of the problem. A minor disadvantage is that it

does not give the debate a polished look. But from the point of view of creativity it is very useful.

3. *The morning assembly.* The morning assembly provides an excellent opportunity to the school for developing habits of giving talks by students. A programme under which students are asked to address the morning assembly should be developed.

4. *The 'Bal Sabha'.* Similarly the *Bal Sabha* offers scope to pick out and encourage students to talk or to give lectures to other students. The same student should not be asked again and again to give talks. All the students must participate under a definite programme.

5. *The school parliament.* The school parliament is an ideal place for training students in the habits of speech-making and public speaking and developing habits of using what is called parliamentary language. It is also the proper organization to develop a democratic temper.

6. *Recitation clubs.* Present-day education has rightly been called 'text-bookish'. Yet our students have not cultivated habits of memorising what is good and worth remembering. They memorize what is necessary to pass an examination. But they would not learn by heart a good poem or a good piece of prose just for the pleasure of it. They are unable to recite a good poem or read aloud properly a piece of good prose though they could repeat the meanings of many poems or passages. The habit of learning a poem or a good piece of prose by heart is a very ancient habit in India and is not bad. Done properly it is a good aid to effective speaking and debating. It is, therefore, advisable to organise recitation clubs where students can be encouraged to recite what they like. The club should have a planned programme and this will prove useful in acquiring effective speech habits.

7. *Verbal reporting.* One of the finest and most effective methods of developing the ability to speak accurately or imaginatively is to cultivate the habit of reporting. Verbal reporting is a feature of all progressive education. A school which introduces, for instance, group work needs to develop the practice of verbal and written reporting by students when they are engaged on some project. They should be helped to do this correctly.

8. *Impromptu dramatization*: Children like to act, and this urge should be exploited. Schoolwork offers innumerable opportunities for impromptu dramatization, but these opportunities are not always seized and capitalized on. Full-fledged dramatization needs proper costumes, make-up, preparation etc., but in impromptu dramatization no make-up or costume is required. An event or happening can be dramatized without costume. Dramatization recreates for the child an atmosphere akin to the original situation and makes the event real. Incidentally, it helps to develop speech habits.

9. *Story telling*. All boys and girls want to listen to and tell stories. Story telling is a fine art which can be developed from a very early age.

10. *Book reviews*. Not many schools have as yet started to make use of this excellent medium. A student wishes to say what he likes or dislikes in a book he has read and his telling it carries much sentimental weight with other students. Recent experiments in reading organized by the Ministry of Education¹ in some schools in Delhi have shown how much students like to review books. They can review books in writing as well as verbally. It has also been found that their reactions have influenced the reading of other students. These findings are supported by a larger experiment which I conducted and in which about 31,000 readers were involved.²

11. *Feature programmes*. Feature programmes have been given wide currency by the All India Radio and should now be introduced in schools also.

A feature is a kind of short story or description of an unusual event or an aspect in the life of a man.

12. *Current events*. This is a very general term and means different things to different people. It might mean complex things to students of higher classes, it can mean simpler things to younger students. Current events provide very rich material for developing speech making and debating ability. Important events like epoch making decisions taken in the

¹ Ministry of Education, *Reading For Pleasure*. p. XI.

² Kaul. G. N. *Cultivating Reading Habits of Primary and Middle School Students*, Research & Extension Branch, Municipal Corporation of Delhi, (Unpublished).

parliaments of the world or by the heads of Governments, or by the world forum at the U. N. ; or scientific inventions, educational or social reforms, cultural happenings or a thousand other matters which at present do not 'happen' for our students, will start 'happening' for them, if current events are taught in schools. Students can easily collect matter for consideration or discussion ; they can see how a particular point of view can be presented by a particular speaker ; they can analyse the arguments put forth by this debator or that ; this country or that and they can put forth their own points of view. They can also hold mock-parliaments or mock-trials.¹

School literary activities in this country are not yet in a developed stage. The school does not provide many opportunities and the few it does are not provided in the correct way. Some of the shortcomings are :

1. *The Objective is not clear.* The objectives for which speech-making or debating is done is not clear to many schools today. They do not know exactly for what objectives these activities are held. It is, for instance, not clear whether the aim is to raise the general standard of speech-making and debating or to produce a few good debators and public speakers. It is also not clear whether the aim is to develop memorization or the ability to argue and discuss.

2. *They do not aim at raising the general standard.* One of the main defects of the present-day literary societies, as stated earlier, is that they do not aim at raising the general standard of students in speaking and debating. The attempt is at producing a few good debators, rather than raising the general standard. This unsound educational principle has forced itself upon the school by the needless hurry of society which values the work of the school by its ability to produce a few good speakers and debators.

3. *Unrealistic subjects.* Often the selection of subjects for debate or speech making is not suited to the interests and aptitudes of students. At present they are chosen arbi-

¹ Department of Extension Service, Central Institute of Education, Delhi.
How to Stimulate Interest of Teachers and Students in Reading Newspapers and Other Current Literature.

trarily by teachers and the age and aptitudes of the students do not receive due consideration.

4. *Uninteresting programmes.* A major reason for the limited participation in activities of literary societies is the choice of the items for a programme. Nine times out of ten, the selection of topics, is beyond the experience of students. It makes all the difference to a student to speak from his own experience instead of other's ideas, however excellent these may be. The topics of discussions are mostly theoretical and of adult interest.

The programmes are uninteresting from another point of view also. Students even when they prepare a speech to the best of their capacity have limitations of age, experience and expression. What, therefore, they say is not very interesting to other students. But if the selected topic is related very closely to their own experience, a definite shift in interest may occur.

The selection of topics should, therefore, be made around the working life and interests of students. It should include their heroes and heroines in life and literature, their school life, its activities and festivals, and their personal hobbies as well as events of current importance.

5. *The script is written for the speakers.* The script is mostly written, rewritten or polished for a student by his teachers or parents. Guidance to students at all stages is necessary, but when guidance becomes dictation or substitution it loses its meaning and defeats its objectives. There is no doubting the fact that even when the script is written and when the coach does everything to help the debator, it is the potential of the student himself that wins ; and poor student does not win, he loses inspite of the coach. Something, however, is lost in the process, the student has not been allowed to work in a free and original way. There is much truth in the statement that in school debates it is the coach who is evaluated and not the participating debators.

6. *Poor preparation and materials.* As stated above, the Indian student-debator of an average school, works very little for his debate. He is helped to such an extent that even the script for debating is supplied to him. This results in a poor understanding of the problems he is discussing. On

many occasions, the debator does not even understand the language he is uttering to expound his case. This is particularly true if he speaks in English. This poverty of understanding makes all the difference in the way he speaks or debates. Consequently, many debators stress the wrong point; modulate their speech at wrong occasions; or use the same monotonous tone throughout till they finish. Some students grow 'mum' in the midst of an otherwise loud and noisy 'debate'. Everybody knows the familiar sight. The debator has forgotten the script and the audience has to wait till he goes through it again, catches the thread and starts 'debating' again. The matter of such students for whom the script is written is usually not bad, for it is written by elders. But the matter of such students who write themselves, is usually poor, first, because it cannot compare favourably with a script written by an elder be he teacher or parent, and second, because he does not get enough assistance to do so, and third, because his own information and ability is not rich.

7. *They breed insincerity and superficiality.* Preparing for debate requires an understanding of both sides of the problem. And since the debator is to speak on only one aspect of the problem, he develops a certain amount of insincerity towards the aspects which do not help him. It leads him either to suppress ideas about aspects or to reject them in a false but triumphant way.

8. *Speeches memorized.* Since the topics of discussion do not arise from the student's own needs or interests predominantly and since the script is usually written for him by somebody else, the 'debator' must commit it to memory and repeat it a number of times so as to be able to 'do' it well at the discussion table. Debating for him, therefore, becomes a feat of memorization rather than an attempt at genuine learning and debating.

9. *Defective presentation.* This lack of understanding naturally leads to a number of defects in the delivery of the speech. The student either becomes monotonous and speaks in the same tone throughout or he lays emphasis on the wrong words and ideas. His intonation is incorrect. His expressions do not correspond to his ideas. His voice does not change

with the changing ideas, emotions or arguments in his speech. He just repeats mechanically what he has memorized.

SPEECH-MAKING AND DEBATING

Speech-making is different from debating. In delivering a speech a speaker speaks on a particular topic. What he is expected to do is to discuss the topic of his speech from as many points of view and as comprehensively as his ability may allow within a specified period of time. But what a person participating in a debate is expected to do is to prove one particular aspect of a proposition. He is to so organize his matter that each of the points that he puts forth go to prove the main contention of the thesis he is out to prove. In delivering a speech he is not expected to meet the arguments of any other person who may also be speaking on the occasion, but in a debate he is expected to meet them. For this purpose he has to create a critical understanding and a sense of ready response to the argument convincingly and adequately. He has to bring a certain amount of passion into what he speaks. But this he should not do at the cost of balanced argument or judgement.

SUGGESTIONS FOR IMPROVEMENT

Success in public speaking and debating depends mainly on (1) material and (2) delivery. Any suggestions to improve them, therefore, have to centre round these two main items.

1. *Help students to collect rich materials.* To be an effective debator, a student must learn to enrich his own field of knowledge. He must, therefore, read extensively and think about his topic. His efforts must, in this, receive assistance from teachers, parents and others interested in debates. He must be supplied with books, magazines and pamphlets. He must be given exact references and should not have to waste time collecting or trying to find them out.

Having collected the necessary information, he must write down the script himself. The script should in no case be written for him by anybody. He must, however, be helped in drafting or redrafting the script. Once he writes his own script he will know what he is saying. This will influence

his presentation and save him from all such awkward and disgraceful movements which accrue from a lack of understanding of the material presented.

2. *Teach proper delivery.* The student must understand the distinction between delivering a speech and participating in a debate. He must be told what his job as a speaker or as a debator is. This will enable him to employ the right kind of techniques for producing the desired effect upon the audience. He must learn how to express himself sincerely and, whenever necessary, passionately.

3. *Help develop sincerity to topic.* The student must be sincere to the topic of his discussion. He should not do injustice to it by beating about the bush or not keeping close to the very fundamental basis of the topic. He should not feel that he can prove his thesis by unnecessary rehtoric or thumping the table or shouting.

4. *Teach to be clear about the objectives of the speech or debate.* The student must be clear about the objective he has in mind. Is he out to win a competition? Is he out to learn the graceful art of speaking or debating? Does he intend to emphasise the former or latter? Is he out to persuade his audience and carry them with him? If that is his objective, does his speech help him in this, or does it produce influences to the contrary?

5. *Emphasise the educative value.* The aim in holding debates should be to develop in students a certain standard of achievement and not just a desire to win a debate. The emphasis to win leads to many undesirable processes and defeats the very purpose of holding a debate. The student should certainly be helped, but not replaced.

6. *Encourage all students to participate.* Very few students take an active interest in a literary society. Somehow both students and teachers have come to believe that only the students best at their books can or should participate in literary activities. This is not correct. Those who are weak stand to gain invaluable by participating in such activities and they should therefore be encouraged. Membership of the club should be open to all and everyone should be encouraged to become a member.

7. *Develop a regular programme of speech-making and debating.* The school must plan its programme of activities at the beginning of each session and then keep to the schedule. Sporadic efforts are better than no efforts, but planned efforts are most fruitful. If a plan exists, and students and teachers know it beforehand, they can devote thought to it and do it properly.

8. *Give guidance before and after debates and speeches.* The sponsor or any interested teacher should be given guidance both before and after the holding of a debate.

CHAPTER 12

Student Publications

THE URGE TO WRITE

MAN's urge to express himself through writing has manifested itself through the ages. In fact, his ability to speak and write gives man the distinction of being human—different from all other creatures. The better a man can speak or write, the better is he able to express the humanness in him.

With the invention of the printing press, the activity of writing developed considerably. Man began to print and publish books, magazines, journals, etc. The concept of the school as an epitome of society led to the idea that the school must furnish all the experiences that society has to offer. Society needs thinkers and writers, editors and publishers, managers and so on and so forth. The school must, therefore, offer opportunities to learn and practise these experiences. Students must not only be able to think, but also to write, form opinions, edit and publish.

School magazines, bulletins and handbooks owe their birth to this need of society.

WHAT ARE STUDENT PUBLICATIONS

Publications brought out by school and college students are called student publications. They include articles, poems, essays, short stories, dramas etc. We shall discuss in this chapter the aims, objectives, kinds, scope and coverage of such publications. A student publication need not necessarily be printed ; it can be in manuscript form also.

AIMS OF STUDENT PUBLICATIONS

Student publications, particularly the school magazine is becoming a regular feature of many Middle, High and

Higher Secondary schools. Some of the most commonly stated aims are :—

1. *To improve the linguistic expression of students.* Most Indian schools publish their magazines or bulletins in English, Hindi or the regional languages. Writing for the magazine provides a chance for expressing ideas through language. Students learn to express what they want to say. They learn to discuss, organize and arrange ideas in writing.

2. *To express student opinion.* The school magazine is a right channel for releasing the creative impulse of students and developing their power of expression and ability to form opinions of their own. Students should learn to express correctly and with responsibility their opinions on various subjects and problems of the school. Schools have not yet made adequate arrangements to impart this training with the result that they do not appreciate the restraints imposed by freedom and do not always opine or behave correctly and responsibly.

The advantage is that views expressed by students on school affairs may be utilized for the good of the school. If, on the contrary, a student who has a plan for the betterment of his class or school does not receive attention he might grow indifferent or even hostile to his class or school.

3. *To foster the school spirit.* A school without *esprit-de-corps* is a crowd. A sound school spirit is always based on the knowledge of the aims and ideals of the school. The school publication is one of the chief agencies of popularising them. It discusses these aims and ideals. It looks at them from various points of view and by doing so contributes towards the creation of a healthy spirit in the school.

4. *To develop literary, artistic and business talents.* Besides developing linguistic ability and literary talent, school publications help also to develop artistic and business talents. A publication, as we shall see a little later, requires an artistic get-up and content. This provides a chance for students to give expression in this direction. Many good school magazines do have a business Manager or a committee which deals with the business aspects. Most school magazines, however, are self-sufficient in the sense that students pay for them directly. Some schools, however, receive the assistance of the community,

particularly the business community to share costs indirectly. The accounts of such magazines are maintained by a committee of students or of teachers and students. In some States, as for instance Delhi Administration, such a practice is not considered necessary and the cost of the magazine produced by higher secondary schools is met by the pupils' parents. It is, however, important to consider this question from the point of view of giving a chance to students to handle a small business honestly and to develop some business skill.

5. *To foster community interest in school.* At present a wide gulf exists between the school and society. The bulk of society is not fully aware of the purposes of a school or its working, and most schools with old traditions go on without any reference to society. The interest that society takes in schools today is narrow in scope ; it is restricted to the personal affairs of their own children. The reasons are that generally neither society nor the school is at present interested in the liberal education of all the students in the school. School publications can widen the areas of interests ; inform society of school interests, necessities, difficulties, and society in turn can help.

6. *To maintain continuity and preserve history of school.* A school is a permanent organisation. There are, however, continuous changes. The students change, the staff changes, the management may change ; in the case of government schools, the change in staff is almost disturbing in many cases. All schools should at least wish to become good and develop sound traditions of scholarship, co-operation, dignity of labour and so on. The school publication can serve as a very effective instrument in providing stability and continuity in this changing pattern. It can always remind the new student or the teacher of the sound traditions the school has built. It can also help towards maintaining the history of the school. It has long been complained that India does not have a developed historical sense. School publications provide a chance to develop this sense.

7. *To foster inter-school understanding.* In a big country like India there is every reason to see that a variety of schools develop. In fact at present quite a large variety of schools exist. To know what other students do, how they

think, act, play, dramatise, sing, dance, organise their activities and projects and a list of other interesting and useful activities is always good and valuable. It helps other schools to come closer to them academically and emotionally. No other agency is so convenient and so easily available to do as much as the school publications. Inter-change of school publications may, therefore, be done on a large scale.

Some other aims are :

- (a) to give news,
- (b) to advertise the school,
- (c) to foster cordial relations among students.

KINDS OF SCHOOL PUBLICATIONS :

There are four main kinds of school publications :

1. The school magazine.
2. The newspaper or bulletin.
3. The school handbook.
4. The school year-book.

1. *The school magazine (Printed)*. The school magazine is the oldest form of school publication. Schools which can afford the cost, print and publish it. Each student in the school gets a copy of the magazine. Parents and others also interested in the school get a copy. The printed magazine is a great stimulant to good writing. It is a matter of great pride, achievement and excitement, to see one's name in print and to read one's own written contribution in print.

There are, however, schools which cannot afford the cost of printing the magazine or any other publication. But they are anxious to give to children a chance of expressing themselves through the columns of the school publication. They, therefore, bring out the publication in manuscript form.

The school magazine (Manuscript). The manuscript magazine may be brought out by such schools as do not command the necessary funds for printing it. It has some advantages over the printed magazine. A printed magazine is published for the whole school, but the manuscript is primarily meant for the class which brought it out. Whilst a smaller number of students is required to bring out a printed magazine a larger number is needed to produce the manuscript. It, therefore,

offers more opportunities of co-operative work than the printed magazine does. Some write for it, others write it out, some others draw for it and do many other things in addition to all those processes, which have to be done for a printed magazine.

(a) *Content of a school magazine.* The magazine should give a full picture of the working of the school, its literary as well as other activities and programmes. Broadly speaking, it should contain: (1) news, (2) literary writings, (3) humour, (4) editorials, (5) advertisements (if admissible), (6) book-reviews, (7) miscellaneous.

(b) *Coverage.* Approximate coverage may be as follows:

<i>Contents</i>	<i>Coverage</i>
News	.. 20
Literary	.. 30
Humour	.. 15
Editorial	.. 5
Advertisement	.. 15
Book Reviews	.. 10
Miscellaneous	.. 5
Total	.. <u>100</u>

(c) *Get-up.* All care must be taken to see that the school publication has an excellent get-up. Its paper must be good, its type large enough for young boys and girls. It should not be small in any case. Illustrations, cartoons or photographs, if any, should be of suitable size and colour, look and distinctness.

The cover should be attractive, cheap and strong. Each publication should have the school emblem which should be symbolic of the character of the school and its programmes.

The binding should be done properly. It should not go beyond the space of the margin; for in that case the words which come in the backs cannot be read.

2. *The school newspaper.* The school newspaper is still a rarity in this country. Some good schools and some public schools issue news bulletins. In the West, however, the school newspaper is not a novel idea. In fact, in schools which have journalism as a subject of study, the school newspaper is a regular feature.

As the name implies, the school newspaper is primarily concerned with giving news. It is issued at regular intervals, daily, weekly or bi-weekly. Some schools have a school magazine as well as a newspaper. In some schools, however, the newspaper has replaced the magazine. Such schools are giving very wide scope to their newspapers and include in it all the functions of a magazine.

(a) *Its content.* The contents of a school newspaper could be :—

1. News :

(a) Athletics, (b) School festivals and other matters, (c) personal.

2. Feature stories.

3. Useful information.

4. Humour.

5. Literary : Essays, poems, pictures.

6. Advertisements (if allowed).

7. Miscellaneous.

8. Editorial.

9. Book reviews.

(b) *Its coverage and size.* This should be determined by the school. Usually, however, the size should be larger than that of an ordinary magazine, and the number of pages should be determined by the ability of the school to produce it regularly. The space given to news could in the case of the newspaper be more than say, for literary content. It is very important that the newspaper is issued regularly.

(c) *Expenses.* At present there is no provision to raise funds for a school newspaper as there is for school magazine. Except for public schools or schools which do not accept government grants, it is necessary to obtain sanction of the Department before any changes in the way of price of the newspapers can be charged from school students.

The magazine vs. the newspaper. The magazine concerns itself mostly with developing creative ability ; it develops expressive and creative abilities. The newspaper, on the other hand, concerns itself more with publicising facts of the school and advertising it. If issued regularly it helps to develop a sense of timeliness. It offers a chance to a large number of students to participate in. It, however, has the disadvantage

of over-burdening the editor and others directly concerned with its publication.

Both the magazine and the newspaper have their advantages. If a school has the ability and the resources, it should publish both, for one supplements the other in many ways. If it has not, it would be better to have either a magazine or a weekly or bi-weekly newspaper.

3. *The school handbook.* The school handbook gives information about the school. This is generally something like a school prospectus. The handbook is useful particularly to fresh entrants and parents. It introduces new students into the aims and ideals of the school, its ways and traditions, its organisations, its festivals and activities. It helps to remove strangeness and breed familiarity. In large schools the student feels at sea and goes about for information here and there. He does not know where to ask, he does not know the teachers also. The school handbook gives him all this information.

The main purpose of the handbook is to help the student to know and understand everything about his school.

(a) *Its content.* The contents of the handbook should give all the necessary information about the school.

This could be done under the following heads :

1. Situation of the school.
2. Aims and objectives.
3. Organization.
4. Programme of studies.
5. Student organizations and activities.
6. Rules and regulations.
7. Customs and traditions.
8. Staff.
9. Fees.

(b) *Its coverage and size.* The handbook should be of a convenient size. The most frequently used sizes are :—

$3\frac{1}{2}'' \times 6''$, $4'' \times 6''$, $3'' \times 8''$.

It should not be too bulky. It should be just sufficient to cover the information to be given. No hard and fast rules can be laid down for this ; it will depend upon the character of the school. Some schools might want to emphasise certain aspects more than others. About forty-eight pages should be sufficient to cover the required contents.

(c) *Its get-up.* The book should be written in simple language. It should be remembered that it has to be used by school students. Each heading should be printed in bolder type. The type generally used should be of a convenient size and not too small.

The cover should be strong enough to last for a year and may carry an impression of the school motto or emblem or anything of which the school is proud. The contents may be interspersed with quotations by eminent men.

(d) *The handbook should be a student publication.* The handbook is at present published by the school authorities, but it should be essentially a student publication. It is an effort by students to make other students assimilate the spirit of the new school and to help them adjust themselves to its traditions as quickly as possible. Publication of the handbook by school authorities gives it a tone of unnecessary authority. In some schools student parliaments publish it, which is very commendable.

(e) *Cost.* Most schools at present charge the students for the handbook. In progressive schools where the school parliament publishes it, it is sold on a no-profit no-loss basis; and if there is a small margin of profit it goes to the credit of the parliament fund.

4. *The school yearbook.* The school yearbook is the history of the school for the year. Some colleges publish it as a souvenir. No school in India to my knowledge publishes a yearbook. What schools do publish or mimeograph is an annual report in which the history of the school and its main events and achievements are written. Its main advantage to the student is that it remains with him as a souvenir and reminds him of his school days, friends, activities etc. For those who write it and publish it, it has additional values. It encourages them to develop literary talent, historical sense, managerial ability, ability to edit, etc.

Special issues. Some progressive schools have many activities and occasionally they want to bring out special brochures describing these activities. Their publications can be undertaken by the chief editor or by the faculty concerned. Such publications should be undertaken only if they are of general interest and are calculated to do good to a large number of students.

DEFECTS OF SCHOOL PUBLICATIONS

The present Indian school publications have the following main defects :

Over ambitious. Most schools want to publish a 'good' magazine—a magazine which would stand in comparison with those of other good schools. The aim of publishing such a magazine is to compete with other good school magazines. Such an aim does not take into consideration the capacities and limitations of the students. In such schools it is usually an ambitious headmaster or a principal, or an enthusiastic teacher who dominates the scene. The students of such a school may be capable of writing well but may have not been properly guided, with the result that the magazine is virtually written by the teacher-editor or his friends. Under such circumstances, it is better if ambitions are not too high, the volume of the magazine small, and choice of topics and the level of achievement also suited to the interests and aptitudes of the students.

Poor academic standards. The unwillingness of students to contribute to the school magazine or any other school publication is mainly due to their inability to write. They are unwilling to write because they cannot write; if they could they would.

Poor response. The sponsor or the editor is ambitious about bringing out a 'good' magazine, but the standard of the students being in comparison poor, the response inevitably is not happy. The editors do not get a sufficient number of willing contributors.

Insufficient opportunities for expression. Schools do not offer many and varied opportunities for self-expression. For instance, they do not have programmes of group work or projects or purposeful activities on which they may have to think and report in writing. The only opportunity that most students get is to write a routine composition or a letter.

Insufficient facilities to widen reading interest. Most schools do not offer library facilities to their students. Many schools do not have a library room and if there is one, it has very few books. Schools do not have programmes to create reading interest among students. The range of their information and

the depth of their thinking is consequently very narrow and shallow at all levels.

Inadequate organization. Occasionally, the reason for poor response is not the academic poverty of the school or of the students, but inadequate organization. The editors are unable to make sufficient contacts because the machinery to do so is insufficient or inefficient.

Poor planning. The magazine, as already stated, reflects the working interests and efficiency of the school itself. The richness of the magazine will depend upon the richness and variety of the school programmes. Occasionally a school is good, but its magazine is poor. This is the result of poor planning. The organization responsible for bringing out the magazine should have a regular plan for getting material from the students.

Subjects of discussion do not come out of the felt needs of students. An examination of the subjects discussed in a few school magazines reveals that they do not come out of the requirements of the students.

They are usually topics selected at random from old examination papers or just topics considered interesting or important by the teacher or the editor. A student can best express himself when he has something to say ; and he will have something to say, if he is interested.

It is easy to write about an event or a thing one may have experienced or for which one may have some aptitude. The selection of topics at present, is not on this basis. The school magazine should be devoted to topics suitable for the students.

Manuscripts are copied or got written for students. Since the selection of topics is not based on experience or aptitude, and since the students do not have the ability to write independently, many ambitious and clever students take advantage of the general nature of the topics and copy out the articles from some 'Guides', an old paper or a magazine. Some other students have the manuscript written for them by others. Occasionally, the editors do it themselves, if the number of 'Articles' for publication is inadequate.

Lack of appreciation by teachers and parents. Parents and teachers have not yet acquired the habit of responding to good

attempts. Very few parents, for instance, congratulate a good or a successful contributor to a school magazine.

SUGGESTIONS FOR IMPROVEMENT

Make adequate planning. There should be adequate planning for bringing out the magazine or the newspaper. Various steps as, for instance, fixing the date of publication, deciding the contents and cover, fixing dates for inviting articles, scrutinizing, accepting or rejecting them, committing them to press, reading and passing the proofs and various other jobs must be planned in advance. Some margin of time should be allowed for unforeseen delay.

Create adequate machinery. The creation of adequate machinery is of supreme importance. A good school publication cannot be published, nor can its standard be maintained or improved unless the school has efficient machinery to take it in hand.

Do not be over-ambitious. An over-ambitious plan creates as we have seen, difficulties and frequently leads to wrong conclusions and practices. Some students copy or get their contributions written by others, a few more find themselves incapable of doing even this. Others do write but their language is so poor in expression that the editor has to redo their work. Therefore, it is better to balance the topics with the abilities and experiences of the students.

Create opportunities for expression. The school should create various kinds of experience in which the opportunities for expression are frequent. This can be effected by the introduction of different projects and experiments which require verbal and written reporting.

Offer wider reading opportunities. The school should organize its library service. Good books suitable to the age and experience of the students must be purchased. Systems of issue should be convenient and attractive.¹

Assist in writing. A student who wishes to contribute an article for publication should be assisted in finding an appropriate title, and also the references in the relevant books or

¹ Also read chapter on organising library services.

periodicals. If necessary, the topic should be discussed with the contributor to enable him to understand and express himself well. His script should be thoroughly corrected twice, if necessary.

Discourage copying or plagiarism. Discourage at every step any attempt at copying. A discerning teacher can see at once if a student has personally written a script or just copied it. If the script appears to be copied, it should be rejected. Conversely, a genuine effort, though poor, should be accepted, and encouragement accorded to honest endeavour.

Pay attention to quality of content and form. All material submitted for publication should be closely scrutinized from the following viewpoint :

- (a) Subject.
- (b) Expression including such preliminary details like correct construction of sentences, spelling, and accuracy of facts.

Make it appear privilege to contribute. Writing for the school publication should not seem a 'task' but a privilege for every contributor. Acceptance of one's contribution should be a cause of pride, and a healthy spirit of competition should play a great part in the process.

Encourage and honour good contributors. The school must encourage worthwhile contributors. This can be achieved by special mention of such contributions or by the award of special prizes. Contributions are received from several students, but not all can be published, with the result that sometimes those whose contributions are rejected feel frustrated. To avoid this, the names of all contributors should be published, and the editor can commend their honest efforts, with regrets that all contributions could not be published for lack of space or some other reason.

EXPENSES

School magazines are expensive. This is true of all printed publications. The cost incurred, however, presents no problem in State-owned schools that have sanctioned a magazine fund. Every school, however, should strive to keep expenses as low as possible, but without any adverse effect on quality.

ORGANIZATION FOR STUDENT PUBLICATIONS

All schools should foster student publications, although the material may not be actually printed and published. It may remain in manuscript form. But efforts by the students should be made. It would be beneficial if every class attempts at least one of the publications discussed in this chapter. The school publication can be compiled out of the individual class manuscripts. Below are some suggestions which may be kept in mind by schools which aim to start publications.

The sponsor. A school must first of all enlist a sponsor, usually a teacher, and preferably a teacher of a language. He should have a fair command of the language of the proposed publication and be conversant with the nature and requirements of school publications with keen interest in them. Willingness to work as a sponsor is essential.

A sponsor's function is to create the proper atmosphere for starting the publication. His duty is to supervise its compilation and production at every stage, namely the collection of material, its scrutiny, correction, get-up, printing, publication and distribution. He is a guide to the Editorial Board and the Chief Editor in particular.

In schools where students do not, for some reason or other, volunteer to write, his assignment becomes difficult. In co-operation with the Editorial Board, the Chief Editor, the class editor, the faculty organizers, the teachers and others, he has to keep in touch with all teachers and budding writers and encourage them to write. Some knowledge of journalism and of the mechanics of production is always welcome, and every headmaster should arrange to secure this assistance and experience for the sponsor.

The Editorial Board. Each school should have an editorial board, on which staff and students should be represented.

There are two ways of forming the Board : by selection or by election. In the democratic set-up election to the Editorial Board is preferred to selection by the headmaster or the sponsor. The main limitation of the system of election is that the Editorial Board thus formed need not always be an efficient and intelligent body but it should be a popular one. Some schools nominate the student Chief Editor and other members

of the editorial staff. This, however, is a problem which can be decided well by individual schools according to their own requirements. To begin with, and till sound traditions are laid down, the head may seek the assistance of the members of the staff to a greater extent. But the aim of transferring the entire responsibility of the publication to the students should be realised as soon as possible. The transfer, however, should not mean a fall in the standard of publication. Student publications are essentially a creative effort; and unless the school is able to release this creative impulse in all aspects of its life, the publication of a really high-standard magazine is not possible. The members of the Board, therefore, must be the most creative students of the school.

(a) *Chief Editor.* The Chief Editor represents the whole school, and the editorial reflects its policy. His capacity to work will be reflected in the magazine. It is he who is chiefly responsible for bringing out a good publication. Each publication may have a separate chief editor, or, if the school so desires, all the publications of a school may be under one chief editor, in which case his responsibility and work increases. His job is manifold : he is responsible for the collection and editing of the material to be published, for deciding what is worth publishing and what is not ; what kind of a publication he is to publish, what are to be its main features, and so on and so forth. He, therefore, must possess sound judgement. In schools many students are anxious to see their names in print and so they try to get round the editor to publish their work ; there are others who pose as leaders and feel insulted if their contributions are excluded. The editor has, therefore, to be just, balanced and firm. Above all, he has to have initiative.

(b) *Associate or Managing Editor.* This editor works as an assistant to the Chief Editor.

(c) *The Assistant Editors.* There may be as many assistant editors as a school wishes.

The Activities Editor. This editor writes about the various activities of the school, as for instance, club activities, musical performances, festivals, dramatics, songs, competitions, parliamentary reports, etc.

The Art Editor. The Art Editor makes the school publication attractive. He collects or draws cartoons and pictures, collects photographs etc. and looks after the general get-up of the publication.

The Feature Editor. This editor prepares feature articles for the magazine. He should have a command of language. His job is to give a graphic account of a feature or a character or an event.

The Humour Editor. This editor writes the humour section. There is a general dissatisfaction with the humour section of school magazine. It is said that this section is not as original as the rest of the magazine. Students collect humorous bits from here and there and get them re-published in their school magazine. The Humour Editor has to pay particular attention to this and help to develop humour among his readers.

The Alumni Editor. Old students are a powerful and useful link connecting the school with society. The Alumni Editor, keeps old students informed of school activities and ensures their active co-operation in building better standards.

The Sports Editor. This editor covers all that the school does in the field of athletics and sports, both in intra-school and inter-school contests. The Sports Editor should have a wide knowledge of sports and sportsmen, both in and outside the school.

A school can have these or a greater or smaller number of assistant editors, depending on the ambition and needs of the school.

(d) *Reporters.* It is good to develop a system of reporting. Each reporter must be assigned a particular job. He should have a 'nose for news'.

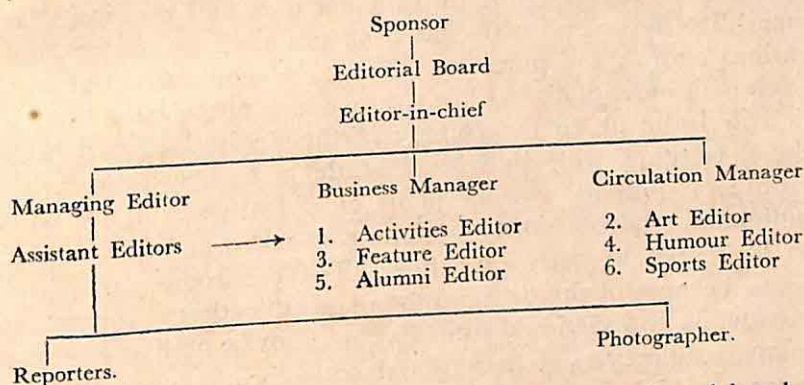
(e) *Student Photographer.* Photography is fast developing as a hobby with many students, and the editor must make full use of this. There is great scope for students in this field. The editor could take photographs of all the important school personalities such as monitors, new teachers, editors, organizers of different clubs and activities, parliament members, speakers and ministers, as well as of school festivals and functions.

The Business Manager. Those schools which do not depend entirely on the students to meet publication expenses will do

well to have a business manager. The manager will contact sources inside and outside the school to secure co-operation and some assistance for financing the publication. He may, for instance, collect advertisements at scheduled rates and arrange for the sale of the magazine. The Manager must be honest and dependable and should possess some business acumen.

The Circulation Manager. The Circulation Manager's work is to push the sales of the publication and to ensure that all subscribers receive their copies regularly.

Graphic representation of the organization. The organization may be expressed graphically thus :



Most of the magazines now published are produced by the trial and error method, with the result that the teacher-editor is often heavily burdened with work. He is responsible for suggesting topics for writing, for collecting material, for arranging it, for correcting it, for looking into the subject matter, correcting the proof, and finally distributing it. If there is an organization to do all this it will not only prevent a single individual from being overburdened, but also ensure the maximum co-operation from many.

CHAPTER 13

Group work in Classroom

THE CLASSROOM

GROUP WORK has been known to teachers for ages. Splitting up a large group into smaller ones and working with them directly or indirectly has been practised by teachers for various reasons and purposes. Not only groupwork but also work with individuals has been known and practised. Education in India up to the coming of the British has had both these, working with individual students and working with groups of students, as some of its chief features. Work with individual students slowly became rare when attention began to be drawn to mass education. The classroom came into being because of the demand for mass education. Imparting instruction to individual students could not be used as a means of mass education on a national scale for the very obvious reasons of high cost, the large personnel needed, and the factor of time.

IMPLICATIONS OF THE CLASSROOM

With the development of educational thought, methods and techniques, classroom instruction began to show limitations. It is, for instance, based on the presumption that all members of the classroom have the same or identical mental abilities, power of understanding, interests and aptitudes ; that all can listen to and attend with the same interest and efficiency and profit by it ; and that the lecture method is sufficient to impart this learning to children. Now this is not the case. A teacher goes to a classroom and gives a lesson, let us suppose, with great preparation, sincerity and tact. His pupils, forty or fifty in number, listen to him, some keenly and some indifferently, and answer the occasional questions

put to them to the best of their capacity. But all children in the class do not have the same or identical interests and aptitudes. They cannot and do not benefit equally. There are some who feel interested and understand what the teacher says ; there are others who struggle honestly to understand the lesson and sometimes follow and sometimes do not ; there are others who make nothing out of the lecture and are busy thinking out their personal troubles or fantasies.

The classroom method has been adversely criticised for various other reasons also. It has led to emphasis on the text-book ; it is essentially a one-way traffic and leads children to passive listening ; it does not offer any scope for initiative or activity ; it does not provide chances for group-work or co-operative work : it does not provide for individual or group interests. Classroom teaching is based on a concept of authoritarianism and obedience ; it comes in the way of the development of the democratic spirit of creativeness and freedom of thought. It is not helpful in developing attitude of keen observation, thinking, reasoning and practical work in and outside the classroom.

THE NEED TO REORGANIZE THE FORM OF THE CLASSROOM

There is need to change the concept of classroom and the technique of classroom teaching. But at present the most dominating method in use in most of our schools, continues to be the lecture method. It has a firm grip on all teachers of both schools and colleges. Our teachers' colleges, both traditional and basic, teach the latest theories on methods but many still continue to practise the traditional methods.

Under the traditional system, the presence of the teacher and his authority was considered sufficient motivation for students to learn. Psychological researches, however, have shown that motivation is inherent in the interests, abilities, likes, dislikes, social urges and other similar characteristics of students, and not in the presence and authority of the teacher in the classroom. The basis, therefore, of the form of the traditional classroom no longer holds good. It needs to be reorganized on the basis of the interests, aptitudes, social urges of the students themselves. The form of the classroom,

therefore, must be such as would create opportunities for their fuller utilization.

WHAT IS GROUPWORK

Work done in a group for achievement of a common purpose is groupwork. The group may be a class group, or a class divided into smaller groups. It may be a subject or an activity group. The groups are not or may not be of a permanent nature so that a group once formed continues for a whole year. The group can change with the need to change the purpose for which it is formed.

AIMS OF GROUPWORK

To provide realistic motivation. Groupwork is intended to provide realistic motivation for students, so that they can fully utilize their abilities and further their interests.

To promote democratic temperament. Our temperament and outlook today is based primarily on the traditional classroom outlook where the teacher has initiative and authority. The students just follow without a normal give and take. Democratic temperament demands an attitude of co-operation and groupwork. If we want our students to develop this temperament, we must organize our class-work accordingly. We must provide students with opportunities for groupwork and convert our classrooms into laboratories.

To make learning purposeful. Learning at present is not purposeful. Students commit page after page to memory without necessarily knowing what the purpose of their learning is. A student might memorize all about the religious policy of Akbar without understanding it. In groupwork, he does not just memorize, but learns through group discussion, reporting, generalizing. He thus replaces memorizing by understanding and by working for a purpose.

To encourage participation in learning situations. Learning cannot take place just because an individual is a member of a group. Whether alone or in a group, learning ultimately depends upon an individual's personal efforts and ability. Membership of a group, however, motivates a learner and

encourages him to participate in learning situations and places him in a favourable position for utilising his abilities more fully and with ease.

To share experiences. The individual learner in a traditional class is a passive listener. By himself he has to fall back upon his own reading, observation and thinking, but in a group he has the advantage of sharing the experiences, observations or reflections of other members of his group.

To learn co-operative skills and attitudes. The individual learner in a group owes responsibility not only to the teacher, but also to the members of the group. He has to work, for himself and for the group. This helps him to develop an attitude of co-operation.

To provide meaningful drill. Practice or drill is usually considered a mechanical learning process. But this is not exactly so. Its nature depends upon the aim and method of doing it. Drilling can be mechanical as well as meaningful depending upon the method used. We may, for instance, offer different opportunities for learning the same thing instead of repeating the same situation over and over again.

To learn problem-solving skills. One of the ways of learning effectively and without having recourse to memorising, is to learn through solving the problems we face. Requiring the skill which helps in solving the problems is easier in a group. The participant learns to recognize the problem, analyse it, find its alternative solutions, choose the correct alternative, test it and apply it. Alone, he may be unable to analyse his problem properly or may approach its solution in a faulty manner, but discussion with other members of his group helps in clarifying his problem and in examining or re-examining his approach or methods of solution.

To help in bringing about National Integration. Our present temperament and outlook which has led us to linguism, provincialism and factionalism, is one of the direct products of the traditional classroom outlook which provides no opportunities for groupwork on a co-operative basis.

These tendencies have become so important as to attract attention. It is now urgently felt that effective steps should be taken to bring about national integration. Fortunately

we have all shed our differences in the face of the common danger of Chinese aggression. To be endowed with a common purpose is indeed one of the important means of achieving integration, but there is the danger that when the present common threat recedes into the background there may be a relapse into the previous attitude. A sounder foundation of national integration can be laid in the classroom. We need to create circumstances in the classroom which can facilitate groupwork and co-operation.

CRITERIA FOR ORGANIZING GROUPWORK

Nature of work. Groups are formed on the basis of the nature of the work to be done. The nature of the work may need dividing the class into two or more sub-groups. A project, for instance, of laying out a small garden or discussing the religious policy of Akbar or planning an excursion will necessitate division of the class into a number of sub-groups to discuss and work out the different aspects of the project.

Individual interest. Another criteria for the formation and working out of groups is the individual interests of the participants of a group. A class being a larger group cannot provide for individual interests as effectively as a small group can. It should therefore be kept in view that while the groups are formed individuals with similar interests in the particular item of work are grouped together. Individuals with similar interests are better placed to solve a problem than a group which does not have similar interests.

Individual differences. Other criteria should be to take into account the individual differences of the students. The present classroom is a device meant for the average student; it does not provide for below-average or above-average students. And a class is composed of all categories,—the poor, the average and the above-average. In organising groupwork, all these categories need to be kept in mind.

In carrying out a work or solving a problem, situations of varying levels are to be faced. These provide normal opportunities for individual differences of students in a group.

These differences could also be used to group together students with similar interests or attitudes.

Social preferences. Individuals in a group have their own social preferences. It is always good to group together all such individuals who have similar social preferences. The teacher, therefore, must be aware of these before he can help students in forming such likable groups.

TECHNIQUE OF GROUPWORKS

Usually the group adopts the following techniques:

The problem. The group raises or faces a problem in connection with an item of the curriculum, experience, activity, or as a result of another problem previously faced.

Defining the problem. The group now defines exactly what the problem is ; what is its nature ; what are its dimensions. It considers its implications, and their scope. It tries to ascertain the processes and skills needed for the definition. While doing all this, it constantly keeps its objective in mind.

Searching for hypothesis. The group next seeks ways of solving the problem. It lays down a number of tentative alternatives to do so. Possible clues to solution are recorded. Each is discussed with reference to the meaning, the objectives and the practicability of the problem and if the clue is relevant, it may be adopted. The solution of the problem may not lie necessarily in one alternative, but in several or in a combination of two or more.

Testing of hypothesis. The next step is testing the alternative solutions of the problems. This can be done in various direct or indirect ways. The direct method involves the personal action of the pupil and the indirect involves experience gained through reading, films, interviews, discussions, reports, etc. In testing the hypothesis, it is essential to keep the problem constantly in view and to see that the alternatives are directly related to it. In not adhering to this viewpoint the danger is that the hypothesis may not be completely related to the problem under study and the finding of solutions may resemble beating about the bush and it often happens that alternative solutions, if not tested, lead to wrong conclusions.

Applying the solutions. The group then adopts the most successful alternative.

PLANNING GROUPWORK

An average teacher using traditional methods will at once say that this particular method means wastage of time. One must organize a classroom in a certain way, seats have to be changed and re-arranged, the problem has to be raised, it has to be defined in relation to its objective, alternative solutions have to be sought out, evaluation done, reports prepared, corrected, accepted and so on and so forth. All this requires time—so much time that many routine lessons can be completed during this period. It also follows that if this method is accepted, the syllabus cannot be covered within the prescribed time limit which will be undoubtedly resented by the students, the parents and the department.

This criticism is valid, but only from the viewpoint of the traditional teacher who rates time over the proper conducting of activity or the process of learning. He has no faith in cultivating virtues and aptitudes that groupwork seeks to generate, does not attach the same degree of importance to activity or learning as he does to syllabus. Secondly, it is not correct to say that this method takes longer. In fact it should, in the strict sense of the term, take less time. The work done in groupwork is that which is not only done, but also assimilated. This is not the case with traditional class-work; for students in a traditional class do work but not necessarily with understanding or grasping of the subject. Repetition is essential, but time is really wasted on mechanical repetition. Thirdly, the qualities of creating active thought, of trying to find out solutions, of the training received for examining, judging and testing his own and students' work is a far more important achievement than merely completing the syllabus within the prescribed time.

Units of planning. The system, however, can be real waste of time if not preceded by good planning, which should not only assure that the work is completed as soon as possible but also with the minimum of time and effort. Planning has to be done with regard to:—

- (a) (i) The particular lesson unit.
- (ii) The total syllabus of the term and the year.
- (iii) School, local and national festivals.

(iv) Other subjects, crafts and activities.

(v) Projects and experiments.

(b) Division of work and labour in execution will differ in most cases and must be adjusted to individual ability and aptitude. Some students perhaps would attempt one aspect of the work, others another. The distribution should take place on the basis of the ability and interest of the members to tackle that particular job efficiently.

(c) Planning should also bear in mind the quality and quantity of work an individual or a group can undertake. A learner should be encouraged to take in hand tasks, not of a similar kind where there is no further opportunity to acquire skill or to devote thought but tasks of graded difficulty. There should be variety which not only involves repetition, but also creativity and challenge.

Time for planning. Planning is essential. But at present most of our schools do not plan. If, however, a school decides on planning, a headmaster is confronted with the problem of when to plan. Planning needs time, at least, a few days. A headmaster should not close the school, nor let students off early. Yet he has to plan and consequently feels embarrassed. If we really believe in the virtue of planning, we ought to provide for it in our school timing and days.

Planning is best accomplished at the beginning of the year or of each session. Planning, as a matter of routine, has to continue for days or weeks. But it is incumbent on us to have full perspective of our objective for a whole year. We must, therefore, devote two or three days to planning in the beginning of the year or one or two days at the start of each session. When planning is contemplated no students should be in the school. Sound and uninterrupted thought cannot be given to discussion when students are neglected in classrooms and teachers enclosed in the conference room. Planning, therefore, must be proceeded with when teachers are free to devote their entire attention to the task.

APPROACH TO GROUPWORK

Spirit of participation. There should be widespread participation by students in the solution of the problem at all levels

i.e. defining it, trying to find alternative solutions, testing the solutions, etc. Notice, therefore, should be taken of the contribution of each individual to the solution of the problem. This could be done by the teacher or the students themselves. And when the entire group meets, a report on the participation could be submitted, but without any disparaging reference to individuals. The intention should be to see that non-participants are present at the next meeting. It is, however, unnecessary, perhaps impossible, to expect equal participation from all. Each active participant should attempt to encourage and rouse all silent participants to effective participation.

Our students are very vocal at present, but outside the classroom. Very few speak inside. This is because, firstly, the teacher speaks for most of the time; secondly, the students are not prepared to answer questions until before the examinations; and thirdly, no opportunity of organised participation is provided. The result has been that many speakers in our country's Parliament, Legislative Assemblies or Municipal bodies give no evidence of being trained in the discipline and exactitude of responsible constructive speaking. There is considerable force in the suggestion put forward by Mr. G. Ramachandran that class assembly or groupwork should be the basis of proper and responsible participation in our Parliament and other deliberative organizations.

Readiness to assume responsibility. Groupwork has, as an essential condition, readiness to assume responsibility. In the traditional classroom situation, readiness to assume responsibility is almost replaced by the authority of the teacher. The result is that the majority of teachers, clerks, engineers, or administrators evince no readiness to assume responsibility. Each one just shifts it on to the next official's shoulders. Very few, indeed, are ready to assume responsibility, make decisions and face the consequences; and the result is unfortunate. We have become irresponsible. Group work provides ample chance to assume responsibility, which may be easy in some situations but difficult and tedious in others. Readiness for responsibility, therefore, should denote the shouldering of responsibility under all circumstances. It must be an attitude,

not an expediency. Assumption of responsibility is inherent in a child's nature. A child is happiest when he is entrusted with work. He revels in the joy and dignity that the sense of responsibility imparts. Initiating children in bearing responsibility is one of the basic needs of our country today.

Orderly discussion. Discussions must be orderly. Each group must develop a technique in doing it. Every member should participate. Participants, however, should always strive to keep the main topic in view. The discussion should never be allowed to become clouded by irrelevant issues; there should be the constant clarification of the main problem which is the primary responsibility of the teacher and then of each participant. Frequently new suggestions or new lines of approach crop up; and these chances should be immediately seized, explored and connected with the current topic.

Achieving consensus. Orderly discussion leads to a consensus of opinion. The impact of this is felt in implementing the decision.

CONDITIONS FOR ORGANIZING GROUPWORK

Physical conditions (including accommodation). The introduction of groupwork in Indian schools need not be emphasized, particularly when Basic Education has been accepted as the national pattern. Its implications, however, in physical, material and methodological spheres are great. Groupwork needs adequate accommodation, and this is not always available today. Except for a very small percentage, most of our schools are situated in antiquated residential buildings. No doubt, there is a yard-stick of space¹ prescribed by educational codes, but this has been impossible to adhere to in practice. Actually in several schools we find any number of students herded together in a classroom. There is not even enough space in a classroom to allow the teacher's free movement or place for the students to keep their books and materials. A pre-requisition of groupwork is sufficient space which can allow students to move about and form themselves in groups, and to handle materials. A classroom

¹ In Delhi 9 sq. ft. is prescribed for one student.

of this kind has to be converted into a makeshift laboratory—a room for the students to carry out their experiments, test their hypothesis and arrive at conclusions. Here they must be able to arrange or re-arrange their seats for group discussions.

In a traditional classroom, a teacher explains and the pupils listen and answer questions. In a laboratory, attention is not focused on what the teacher has to impart but on what the students have to say or do individually or in groups. The teacher is present, but is merely a person to be consulted as and when required. In the traditional classroom, the dominant voice is the teacher's; in the laboratory it is the work of students. In the traditional classroom usually, there is only one activity, namely, listening to the teacher; in the laboratory there are many activities. One group is discussing a project, another has reached certain conclusions, a student is writing the report, a couple are revising others' reports, another one is preparing a chart, some more are preparing a model, a few have gone out to make a survey and will soon return to write the report and still others are consulting library books or references.

Material equipment. In a Primary/Junior Basic School where students are seated on jute mats, the sitting accommodation for groupwork is simple. Since there is little furniture, re-organizing the shape and form of the classroom to suit groupwork is easier. But in Middle and Higher Secondary Schools where students occupy chairs and desks, this kind of arrangement or re-arrangement is comparatively difficult. A classroom therefore, should have movable desks, chairs and tables besides other teaching material.

The classroom library. It is, however, not the form alone which can change a classroom into a laboratory. Each 'laboratory' must have certain minimum apparatus and teaching aids. Of special importance are books and magazines. There is considerable divergence of opinion on the use of text-books in a classroom. In fact, so much insistence has been placed on the use of text-books that the entire system has been criticised as text-bookish. Text-books are studied with the help of cheap sketches and guides and

mugged up for reproduction during examinations, with the result that text-books have become the dominant media of education and have narrowed down the scope of interest. Consequently there is no need felt for consulting other books. In groupwork, a text-book may prove useful, but it cannot furnish all the information required. It is just one of the many sources of information. Text-books apart, there may be other more important books to be consulted by students for relevant information. A classroom library takes topmost priority under these conditions.

Psychological atmosphere. A spacious room, furniture, suitable equipments, maps, charts and worthwhile books are essential but are not ideal conditions in themselves for groupwork. Far more important and conducive to groupwork is the general psychological atmosphere which should pervade the classroom situation. The most desirable features of a conducive psychological atmosphere are (i) the urge to enquire, (ii) the acceptance of the uniqueness of the individual.

The urge to enquire. The pre-school child, as we are aware, is consumed by curiosity about everything that crosses his path. This spirit of enquiry, most unfortunately, tends to fade as soon as he joins our school system, for as the years pass, he becomes impervious to this urge. The problems to be encountered in a school are not his but the school's. This, sad to say, is the greatest drawback in our education, as it suppresses and destroys the spirit of enquiry in our children.

The laboratory method is based on the interests of the child. It is not intended to destroy but to nurse them. If, however, the laboratory also becomes routine and does not revolve round the interests of the child it is devoid of any purpose. To avoid this the teacher must realise that the problems in a laboratory should be student problems and not teacher or society problems. The teacher should help the students to solve the problems, not as if they were personal but actually the students'.

The acceptance of the uniqueness of the individual. The class as a laboratory recognises the value of the individual and to that extent encourages the creation of a psychologically

worthwhile and useful atmosphere. The class unit, as it is today, does not take into account individual differences or individual participation, but groupwork does. Work is organised in such a way as to provide for individual differences, because it accepts the fact that an individual is unique and this being so, has a unique contribution to offer.

THE USE OF SOURCES

Groupwork involves utilisation of resources by both teachers and students. In the traditional classroom few opportunities crop up for the teacher to want his students to make use of resources or where he himself consults them. His Bible is the class text-book which he perhaps peruses when it is first published. He seldom does so again, nor does he as a rule consult any other book. But the carrying out of groupwork demands constant recourse to various types of resources.

TYPES OF RESOURCES

We have available at present a large variety of resources which we may use with advantage. They can be placed in the following categories :

A. *Social*

- (a) The teachers,
- (b) The School Supervisor, Counsellor, Psychologist, Inspector, Training College Staff etc.,
- (c) Students,
- (d) Parents.

B. *Natural*

- (a) Physical surroundings, trees, flowers, insects, birds, animals,
- (b) Rivers, mountains, seas, plains,
- (c) Agricultural, mineral.

C. *Productive craft*

- (a) Weaving and spinning, woodcraft, kitchen-gardening, or agriculture,
- (b) Pottery, bakery, smithy.

D. *Environmental*

- (a) The classroom.

- (b) Special rooms like the history room, the science laboratory, the audio-visual room, the library etc.,
- (c) The school theatre, co-operative store, gymnasium.,
- (d) Resources in the community institutions : industries, farms, museums, libraries, Government offices, hospitals, local press, radio and television, post office etc.

Printed material

- (a) Text-books,
- (b) Class library,
- (c) School library.

Audio-visual aids

- (a) Pictures, slides, films,
- (b) Maps, charts,
- (c) Recordings,
- (d) Radio etc.

Criteria for selection of resources. Selection of resources is important because usually more than one resource is available. What should be the criteria ? The following may be considered essential :

- (i) Availability (ii) Utility (iii) Relevancy (iv) Accuracy
- (v) Cost (vi) Educational potential.

(i) *Availability.* A resource must, firstly, be available. Not infrequently is it experienced that a teacher knows a very useful resource, prescribes it, but the student may not find it available. A resource, whatever it be, should be available. Prescribing a resource, which is not available is useless. Sometimes such a resource may be availed of with a little effort, say, for instance, in a neighbouring school or a library. The teacher, therefore, must be fully informed about the possible place of availability.

(ii) *Utility.* A resource must be usable. There may be useful resources which a student may not be able to use, for instance, a reference in a language which the student is not acquainted with. Again a reference must be suited to the ability of the group or individual. If not, there can be no fruitful use. A resource, which may be very useful for Class VII may prove of little use to Class V, since the students will be unable to understand it.

(iii) *Relevancy.* A resource must be relevant to the problem of discussion. The teacher should not mistake a well-written book, however, commendable, for a relevant book. A book may be good, but irrelevant to the problem of discussion or it may be just a far-fetched relevance. This requires the teacher to be fully conversant with the subject of discussion as well as with the book. The effective teacher does not just refer to a book ; he gives the exact reference. He does not just ask the students to go to the library and find any relevant book, but furnishes the name, the author and the chapter of the book which he wishes to be consulted. Occasionally, he brings such a book with him and reads relevant extracts in the classroom.

(iv) *Accuracy.* Only such resources as are accurate should be selected. A correct reference develops proper judgement and an inaccurate reference destroys it. Sometimes a teacher gives inaccurate resources. On no account should this be done.

(v) *Cost.* Occasionally a resource is not available in a school and needs to be purchased. But it is necessary to see that the cost should not be beyond the means of the group. It may occasionally be possible to borrow such a reference for a period. If it has to be purchased, the cost should not be prohibitive.

(vi) *Educational potential.* Selection of a craft or any productive work should be such as can provide educational potential. A craft without educational potential should not be selected. The craft should also present on a rising scale a challenge to the student as he grows up. Each such craft when referred to as a resource should conform to the children's age and ability. Its working or mechanism should be well within his grasp. He should be able to do it easily and efficiently.

EVALUATION OF GROUPWORK

Work done must be evaluated at each stage. We may, for instance, try to learn whether the discussions were to the point, whether the level of discussion was of a high or low standard ; whether every student participated equally or

not ; whether the work was effected as designed or whether large-scale changes were necessary and so on.

A specimen questionnaire is given below as an example and may be used with advantage.

SPECIMEN EVALUATION OF GROUPWORK

*"How did our meeting go ?"*¹

- | | | | | |
|-----|--|-------------------|----------|----|
| 1. | Did the members work well so that no one was burdened with more than his share of work ? | | Yes | No |
| 2. | How many worked ? | All—Most—Half—Few | | |
| 3. | Did you work to your own satisfaction ? | | Yes | No |
| 4. | Did you know what you were going to do when you started ? | | Yes | No |
| 5. | Did you say what you wanted to say ? | | Yes | No |
| 6. | Did you catch yourself talking more than you intended to ? | | Yes | No |
| 7. | Did you feel that the good points you were making were fully considered ? | | Yes | No |
| 8. | Did you succeed in helping other pupils ? | | Yes | No |
| 9. | Did you succeed in helping everyone to advance ? | | | |
| 10. | Did you feel that you had done as good a job as you usually do ? | | Yes | No |
| 11. | Did you feel that you had to carry more than your share of work in the meeting ? | | Yes | No |
| 12. | Did the Chairman do a good job ? | | Yes | No |
| 13. | Did the group give him help in deciding the order of business ? | | Yes | No |
| 14. | Did the group help in summarising the work ? | | Yes | No |
| 15. | Did the group do in this meeting what it set out to do ? | | Yes | No |
| 16. | What does this group need to be careful about next time as far as habits of work are concerned ? | | | |
| | | | Comment. | |

¹ William M. Alexander and Paul M. Halverson, *Effective Teaching in Secondary Schools*, Renihart and Co., Inc., New York, 1956, p. 280-281.

CHAPTER 14

Introducing Craft

HANDICRAFTS AND CRAFTS IN ANCIENT INDIA

CRAFTS and particularly handicrafts have occupied an important place in the educational, social and productive activities of the country throughout the ages. There have been occasions when considerable progress appears to have been achieved in these fields. This is borne out by the considerable evidence of craft-work that has been handed down to posterity by the ancients. Not only have our craftsmen produced great works in art but they have also successfully influenced the art and craft ideals and educational processes of learning them throughout the East, particularly in Central Asia, Burma, Indonesia, Malaya, Cambodia and other eastern countries.

Excellence in craft-work in India continued till late in the eighteenth century when it encountered difficulties due to the growth of industries and the interests of the British, the alien rulers of the country.

CRAFT AS A SUBJECT OF STUDY

Craft throughout the ages had been a subject of study. It had evolved its own techniques. Just as there were people who specialised in the Vedas or in the different branches of learning, likewise there were craftsmen who specialised in crafts or aspects of crafts. There is evidence throughout India that craftsmen were educated or supposed to be educated. Specimens which defy age and the hazards of time and inspire imagination even today could certainly not have been the products of uneducated minds but of minds thoroughly imbued with the religious, cultural and social ideals, beliefs and practices of the country.

CRAFT AS A MEDIUM OF EDUCATION

Craft, however, as a medium of education is a comparatively new principle. It acquired this position of importance in the educational programmes of the country with the establishment of the basic scheme of education. Under this scheme it is not a hobby or a subject of study but a medium of education.

RENAISSANCE OF EDUCATIONAL THOUGHT AND EMERGENCE OF THE ACTIVITY PRINCIPLE

Re-examination of Indian arts and science. The spread of Western thought in India and the contact of English and other Western scholars, particularly the Germans and the French, with those of India led to a re-examination of Indian life and literature. This led to the birth of a large and brilliant array of writers, poets, saints, scientists, educationists, artists, art critics and politicians in the country.

Philosophy and literature. One of the results of this renaissance was the inauguration of an era of research in the arts, literature and sciences of India. Thousands of books were collected and deposited in libraries. Renowned scholars in India and abroad devoted themselves to translations and retranslations of books. Others were occupied in interpreting them in the modern idiom. European indologists like Buhler, Stein, Woodroffee, William Jones, Max Muller and Indian scholars like Bhandarkar, Asutosh Mukherji, Dr. Kane and, at a subsequent stage, philosophers like A. R. Wadia, S. Radhakrishnan, and poets like Tagore, Subramaniam, Bharati, interpreted ancient Indian wisdom in modern terminology.

Sculpture and painting. In the field of sculpture and painting, critics like Ananda Coomaraswamy did yeoman's work in interpreting our masterpieces in terms of Indian philosophy. European scholars like Francis Younghusband, Stein, Sir John Marshall and others interpreted Indian archeological finds and brought a wealth of numismatic evidence to bear upon the proper understanding of Indian way of life.

Medicine and science. Similarly, in the field of medicine, Dr. G. N. Mukhopaddye and a number of scholars worked tirelessly to show what contribution the Indian had made in the field of medicine and surgery. These distinguished scholars were followed by eminent scientists like Raman and Bose.

Politics. Contacts with European ideas of nationalism, the inspiring slogans of the French Revolution—Liberty, Equality and Fraternity ; the writings of Voltaire, Rousseu, Max Muller and the eloquence of Burke, Fox and other Western political thinkers introduced new channels of thought in Indian thinking. This gave birth to new political ideology and produced great men like Gokhale, Tilak, C. R. Das, Motilal and subsequently Gandhiji and Jawaharlal Nehru. Similarly, the Industrial Revolution in Europe led to the formation of new economic and political theories.

Religion. Christian religious thought effected a liberalising influence on the Hindu religion. This was first felt through the Brahmo Samaj of Raja Rammohan Roy. The most remarkable demonstration of the reassertion of the essential elements of Hindu thought was made through the life of Shree Ramkrishna, and his celebrated disciple Swami Vivekananda, explained convincingly the religious philosophy in terms of modern trends within and outside India. Swami Dayananda brought his subtle intellectual acumen to bear upon religious practices and sought to purge it of superfluities and superstitions. His was a call for the return of the simplicity and sublimity of the Vedic age. His teachings created a stir among the Hindus and led to the establishment of a network of educational organisations. Sir Sayyed Ahmed Khan worked untiringly to initiate the Muslim communities into modern arts and sciences and persuaded them to take to modern education. Aurobindo gave a new orientation to Indian philosophy and thus contributed towards the birth of a new school of thought.

THIS IMPARTED A SENSE OF PRIDE IN THE COUNTRY'S CULTURE

The inferiority complex which had been engendered by British rule and the earlier native misrule slowly began to yield to a

sense of pride in the country's culture, its idealism, its philosophy, its values, and above all its conception of the individual. The comparisons and contrasts between the life and literature of India and the rest of the world at last began to convince the Indian that his is a distinct individuality, a distinct philosophy and that he is capable of contributing, and perhaps richly, to the cultures and philosophies of the world. This process was hastened by the nature of Western philosophy and science which led the world to war and acts of barbarism, of intolerance, suspicion and fear on the one hand, and danger to the uniqueness of the individual on the other. Man, it is feared, is becoming less human and more mechanical.

All this quickened the tempo of life in this ancient land. The urge to be free was born and with it an urge to free man from the bondage of poverty, hunger, superstition, disease, ignorance and fear. To achieve this it was deemed necessary to create a new society which is casteless, classless and which does not exploit one man to feed another—a society which believes in freedom and peace, not as a matter of expediency, but as a matter of principle, a society where men do not hate but love, where men do not fear but trust in God and in man. Gandhiji's conception of this freedom was epitomized neither in 'democracy', nor in 'socialism' but in 'Ram Rajya', and that of Tagore in the immortal prayer which sang 'Where the mind is without fear.'

THE IMPACT OF THE BRITISH THOUGHT ENRICHED IT

One of the major advantages of British rule in India has been the impact of British political and philosophical thought on India. The British are a mature nation politically and have a realistic philosophical system. Their idealism is attuned with realism and purposiveness. Whilst the influences of the British Government were cramping and confining the growth of Indian individuality, the influences of British thought were helping in building up a new personality. It was partly British philosophy, British political thinkers, poets, religionists, scientists and educationists that inspired Indian students and led them not only to re-examine their country's culture but also to aspire to contribution towards its reconstruction. It is

indeed these scholars and thinkers who laid the foundations of freedom and mutual understanding and preserved India for England and England for India.

THE IMPACT OF THE SOCIALIST AND TOTALITARIAN SYSTEM

The rise, the growth and the spread of socialism, totalitarianism and fascism in Russia, Germany and Italy also influenced the Indian mind. These introduced new political social and economic concepts which enriched Indian thought.

THE RE-CONSTRUCTION OF INDIAN EDUCATIONAL THOUGHT ON THE BASIS OF REALITY

These influences led to the rebirth of Indian thought and its reconstruction in a context which was broad and realistic. It tried to base itself on the hard realities of the Indian situation. What were these hard realities? Some are given below.

A rich glorious past. Indians had a rich and glorious past in the fields of philosophy, religion, art and crafts, literature, science etc. Its contribution in these fields was so vast that its influence travelled beyond the frontiers of India and reached the Far and Near East, Central Asia and also the West.

An awakened mind with an urge to develop. Her consciousness of a rich past and her faith in the values of life gave India the vision of a free and independent nation. The greatest among her people felt convinced that India had a unique mission to fulfil and was destined to contribute immensely to the common stock of human wisdom and goodness. India, therefore, must start working in this direction.

A subject country under alien rule. India was rich in men, material and literature, but was a subject country. Indians wanted to educate themselves, but did not possess the reins of power to do so. They could request the rulers to educate them and they did. But the rulers were not interested in educating their subjects. They were more interested in keeping as many uneducated as they could. An educated India would endanger British rule whilst an uneducated India would help to perpetuate it.

Poor and populous. India is poor and populous. The rulers had not laid the foundation of an economy which would enable it to finance schemes of education. Four hundred million people or one-seventh of humanity live in India and to educate such a vast number, particularly in an undeveloped and dependent country is indeed a difficult problem. India, therefore, must evolve a system of education which would be cheap and educationally sound but at the same time suited to country's genius.

Defective system of education. The educational system imposed by the rulers had many defects. Here we shall consider only two. Firstly, it was of foreign origin and not derived from the Indian way of life and secondly, it was highly bookish and theoretical. The new Indian thought was developing on a very broad basis. Its ideas could not be realised through this defective system which was meant to create a class of Indians who would be Indian in blood and colour but Western in thought, deed and taste—persons who would be foreigners in their own homes, towns and country.

But the country, under the impact of the new thought, craved for a system of education which would produce men and women who would not be foreign to their own homes or towns, but who would belong there. It needed people who would plough the earth, lay out gardens, build bridges, dig mines, fly in the air, wield the sword and not only push the pen. It desired the people to think and to act as freely as they liked and not be driven like a herd of cattle. They should not only be professionals and technologists but worthy men and virtuous women with love for each other and respect for animate and inanimate nature—people who are not in conflict with one another and with nature, but live in harmony.

Revolutionary changes in the educational theory and practice in the West. Revolutionary changes in the field of education were taking place in the West, especially in America. The growth of different schools of psychology, particularly of behaviourism was changing the concepts of the learning processes. Also the philosophy of William James and John Dewey with its emphasis on pragmatism and learning through experience or

learning by doing was attracting the attention of educationists all over the world, including India. Besides, experiments like the Dalton Plan, the Parkhurst Plan and the Montessori Method were being experimented with and education was on the road to being child and activity-centred rather than book or text-book centred.

This was the background against which educationists in the country were visualizing educational reconstruction. Reform in education, consequently, was not reform merely in terms of methodology or psychology, but a whole way of life and the vision of a new society.

BIRTH OF EXPERIMENTATION IN INDIA

The main experiments under this urge were :

- (1) The rebirth of the Gurukula System.
- (2) The birth of Santiniketan.
- (3) Jamia Millia, Delhi.
- (4) Basic Education, Wardha.

It is not possible to discuss each system in detail ; everyone, however, is unique in itself and emphasises definite shades of thought in re-awakened India and is striving to contribute to the better education of the country.

GENERAL ACCEPTANCE OF THE PRINCIPLE OF ACTIVITY

These four systems derive their basic ideology from the main source of Indian life and literature. But they also emphasise the different approaches to life. A common feature of them all as well as of other major educational experiments is the acceptance of the principle of activity in education. The manner in which an activity may be carried out differs from one system to another.

The *Gurukula* system made this principle effective by expecting the students to live in a particular way called the Brahamacharya way. All activities, academic, social or economic are to be carried out and achieved through it. The student is to live in the 'Kula' i.e., the family of the 'Guru' and work as an inmate of a house is expected to do.

Santiniketan made it effective by 'holding open-air classes—training of sense through indoor games and handicrafts, development of civic responsibility by training in self-government'.¹

And *Jamia* emphasised purposeful activity. According to Dr. Zakir Hussain, schools must provide as basis of all curriculum 'work' or 'purposeful activity'. Dr. Zakir Hussain has no quarrel with names; he would have 'no objection even to just "activities"'.²

It is, however, Basic education which gave a definite slant to the meaning of the word 'activity'. Activity for Basic Education, means activity which can be covered through craft mainly. We have seen above the circumstances under which the four educational experiments were conceived and born. Each had implications of wide significance for the educational thought of the country, but it was Basic Education alone which was conceived and meant for the whole nation. The emphasis on craft was necessary because of the grim realities to which India was subjected. To quote Gandhiji, 'As a nation we are so backward in education that we cannot hope to fulfil our obligation to the nation in this respect in a given time during this generation, if the programme is to depend on money. I have, therefore, made bold, even at the risk of losing reputation for constructive ability, to suggest that education should be self-supporting. By education I mean an all-round drawing out of the best in child and man—body, mind and spirit. I would, therefore, begin the child's education by teaching of a useful handicraft and enabling it to produce from the moment it begins its training. Thus every school can be made self-supporting, the condition being that the State takes over the manufacture of these schools'.³

SPECIAL POSITION OF CRAFT IN BASIC SYSTEM

Activity has an important place in modern educational thought, but activity through craft enjoys a special position

¹ Quoted in *Educational Studies and Investigations*, p. 159.

² *Ibid.*, p. 195.

³ *Educational Reconstruction*, p. 2.

in the Basic scheme. Under this scheme education has to be imparted through the craft. Gandhiji held that 'the highest development of the mind and the soul is possible under such a system of education'. Craft was to be, not only the medium of education, but also productive. 'The manual training' said Gandhiji, "will not consist in producing articles for a good school museum, or toys which have no value. It should produce marketable articles."¹

CRAFT IN EDUCATION

The bases on which craft derived its importance in India were numerous and not only were they academic but also economic and political. Craft, however, had received attention as a subject of formal education in other countries as well. A Swedish school, for instance, had introduced handicraft as a school subject as early as 1872. With the growth of educational thought, particularly in the fields of science and psychology it became evident that craft and other manual works have a distinct contribution to make towards the development of the human brain. 'The progressively higher development of the brain depends upon establishing complex centres, and that it leads finally to brilliant intelligence and a well-balanced mind. Progressive manual labour for children from four to fifteen is thus not time lost, but constitutes, on the contrary, the true and only procedure for normal development.'²

Education of the senses, particularly of young children is an important aspect of learning. 'Until we are prepared to encourage development of the senses as much as we now do the intellect; the mental activity of imagination as much as we now do memory—until then our talk of educating the whole man is an eye wash!'³ It is craft which offers opportunities for using hands and other organs of sense.

'The principle of using craft—a productive work as the medium of education is being increasingly given importance

¹ Hindustani Talemi Sangh, *Third Annual Report*, 1940-41, p. 28.

² M. S. Patel, *Educational Philosophy of Gandhi*, p. 184.

³ National Institute of Basic Education, Delhi. *Measuring Educational Potentiality of Craft*, p. 3.

in other countries also. The report of the International Bureau of Education has indicated that crafts are highly valued as a means of presenting the content of other subjects in a concrete form.¹

LIMITATION OF CRAFT AS A MEDIUM OF INSTRUCTION

Introduction of craft in schools was hailed by educationists as a psychologically and educationally sound corrective to many ills in the existing system, and as an indicative of future promise. Craft as a medium of education, however, produced diverse reactions from educators, politicians, parents, examining bodies and the society in general.

School craft has a limited creative potential. Craft as a medium of education, it is argued, does not have much creative element in it. The principle of activity involves the principle of creativity. Working at a craft daily involves more repetition than creation, and doing the same craft for several years does not offer varied chances of creative work, though it does offer chances of repetition and production.

How much creative or educational potential lies in repeating the process of carding, spinning or weaving every day for years at a time? Repetition of the different processes of a craft may lead to a certain level of professional maturity, but does it release creativity?

Emphasis on craft continues. Craft in itself has great productive potential, but is necessarily limited in a school.

The working of Basic Education and the productivity of a craft in it during the last 26 years have removed all doubts about its limited productive scope. Protagonists of Basic education have realized this and it has now been accepted in principle that productivity need not be emphasised to the extent of being self-supporting. Emphasis, however, has continued with the result that the productive aspect throughout has eclipsed the educational aspect.

Children's activities are purposive, but not necessarily productive. Any activity that interests a child has a definite purpose so long as there is interest. In fact, no other activity has as

¹ Routledge & Kegan Paul & Co. *Creative Crafts in Education*, p. 13.

much meaning or purpose for the child as the one in which his interest lies at the moment. But as soon as the child loses interest he discards that activity, and it ceases to have meaning for him. His interest is not due to the activity being productive. He is interested in any activity regardless of its being productive or not.

Activity through craft alone limits its own range, for crafts in a school can be just a few at the most. It seems merely presumptuous to assume that children are naturally interested in a craft or crafts selected by the school on the basis of general principles and not on individual aptitudes.

Furthermore, the craft must be productive. But this is a point of view which necessitates acceptance by the child of the principle of productiveness in everything in which he is interested or is expected to be interested in. This is a highly debatable point.

Craft at the cost of academic efficiency. Diversion of a large period of time from book learning to craft learning has provoked criticism from the average parent and from some educationists. It is generally believed that devoting so much time to craft is done at the cost of book learning with the result that students coming out of Basic Schools are academically poor. Students passing the 8th class examination from Senior Basic Schools find themselves unable to obtain admission into a High or Higher Secondary School and if some are successful they do not compare favourably with other students from Middle, High or Higher Secondary Schools. To the extent that craft is influencing the academic achievement of students, it does not fulfil the objective of an all-round development of the learner.

This criticism is mainly based on a concept of learning which values academic achievement more than an all-round development of the child. Basic education does not aim at developing academic achievement alone, but it also aims at developing an all-round personality of the learner. So why should academic standards collapse? Retrograde progress is not development. Students learning under Basic methods should indeed improve where other systems are of no assistance, but the Basic system should not depreciate the already achieved

levels. Improvement should not be levelling down, but building up.

Mechanical craft and handicraft. With gradual industrialization the question of what kind of craft may be selected by schools has assumed greater significance. Should the craft used in schools be a handicraft, or a mechanical craft? There is no dearth of advocates who see no harm in introducing a craft which is mechanical to some extent. They argue that since we are fast industrializing the country and basic education is meant to choose a craft in relation to the demands of a locality and the times, a mechanical craft should be accommodated.

Others argue that the introduction of a mechanical craft has serious limitations. Firstly, the age of students in the elementary class impedes its use. Students of tender age are not able to understand complex mechanical operations. Secondly, there is no creative educational principle in mechanical operations. Introduction of mechanical crafts thus centres round the mechanistic theories of education. Introduction of handicrafts, on the other hand, is fully adapted to children's needs and abilities and also has creative and educational potential.

Objectives can be achieved without overemphasising the craft. The Basic system of education with its emphasis on craft was intended:

- (a) to educate India in the Indian way;
- (b) to build up a new society which is casteless, classless, and does not believe in the exploitation of the weak by the strong and above all is non-violent in thought and deed;
- (c) to correct the defective system of education which is not suited to the ideals of Indian life;
- (d) to correct the defective methodology of education which was not psychologically and educationally sound;
- (e) to introduce the principle of activity and child centredness in education;
- (f) to educate the child, not through an isolated curriculum but through social and physical environment and a purposive and productive craft;

- (g) to enable education to become self-supporting to some extent, so that poverty and foreign rule do not hamper its spread.

The realities of the situation in India under which Basic education was conceived have definitely changed. Education to be dynamic must take cognizance of changed realities. Under the changed context there are not a few who ask, 'Can the objectives of education, as formulated by the educators or Gandhiji himself, not be achieved except through the emphasis on craft as "a medium of Education"?' It is felt that objectives can be achieved without overemphasising it.

THE IMPACT OF BASIC EDUCATION ON THE TRADITIONAL SYSTEM

The introduction of Basic education which lays stress on activity and the use of crafts has produced a wholesome effect on the entire educational thought of the country. It has influenced the working of all types of schools, be they traditional, progressive or public.

'And it is significant that the Association of Public Schools of India is actively considering how these schools can get as near to the Basic type as possible. Again, the Basic atmosphere pervades not a few of the traditional schools which, even an informed visitor, would certainly mistake for Basic ones. What are the fields in which these influences have worked? They cover a wide range and include the syllabus, the activities and the crafts, and, above all, the methods and techniques of teaching and learning. We do not propose to discuss the ways in which these influences have worked themselves out in these fields. The curriculum in a non-Basic school is certainly more Basic today than it ever was; the activities and the crafts have found a more honourable place; and the methods are less traditional than they ever were. Our students today no longer look down upon labour in schools or at home; they do clean their classrooms and school premises; they work in school co-operatives and school libraries; they dig earth and lay flower-gardens; they know some kind of craft, may be weaving or spinning or cardboard making or painting of earthenware or needlework or decoration of classrooms and so on and so forth.

In the field of the curriculum there is a change of emphasis from abstract to concrete and from non-Indian to Indian themes. Students are now learning more about Indian ways of life and thought ; they are learning more about Indian and local fairs and festivals, *jayantees* and fairs, heroes and heroines, industrial cities, new projects and plans.¹

ORIENTING PRIMARY SCHOOLS TOWARDS THE BASIC PATTERN

Basic education has been accepted as the pattern for the national system of education. It is proposed to convert all the existing Primary Schools into the Basic pattern during the next Third and Fourth Five-year Plans and to open all new schools as basic schools. Conversion of elementary schools into Basic schools involves (a) giving orientation courses to all non-basic trained teachers, (b) giving orientation courses to supervisory and administrative staff, (c) supplying schools with basic equipment, (d) converting the existing teacher-training schools and colleges. Each of these is a stupendous task. Giving orientation courses to thousands of teachers, converting training schools into the Basic pattern by the hundred, and supplying basic type of equipment to training schools and colleges demands time and money and can be effected only gradually. Conversion of ordinary schools into the Basic pattern has been in process for a long period. But very little has been achieved to date. It is estimated that out of 3,26,800 primary schools only 37,800 or nearly 11 percent are junior basic and out of 22,725, middle schools 4,571 or 20 percent are senior basic schools.² This percentage will be reduced considerably in view of the fact that the new schools are generally opened on the traditional and not on the Basic pattern; The speed of conversion is obviously slow and the task of conversion great. Years will take to complete the process. There is thus a long interval between. This period, says G. Ramachandran, should be utilized in introducing the progressive features of basic education into non-Basic schools. He says, 'It is of great importance that this period of waiting should be used to turn all elementary schools in the direction

¹ Ministry of Education, Govt. of India., *Buniadi Taleem*, July 1959, p. 94.

² *Ibid*, p. 19.

of Basic education. It is here that we must remember some important aspects of basic education which can be introduced into all elementary schools without delay. It is our task to pick out these features and introduce them *en masse* into all elementary schools thus bringing them much closer to Basic education. This is not difficult and is well worth doing. Let us, therefore, be clear in our minds that if all elementary schools become basic schools and if a period of waiting is unavoidable, then it certainly stands to reason that we should introduce into all elementary schools the features of Basic education during the interim period.¹

The programme under which this may be effected is called orientation towards Basic education.

The idea of orientation of primary schools became crystalized through a number of publications and seminars. It was, however, the Allahabad Seminar that gave a fairly comprehensive form to it, and laid down its objectives and its programmes.²

OBJECTIVES OF ORIENTATION PROGRAMME

- (a) To enable children to acquire a sense of self-reliance and dignity of labour.
- (b) To provide children with opportunities for healthy living.
- (c) To give elementary training in the skill of fingers and to draw out the creative potentialities of children through the adoption of simple artistic and inexpensive productive crafts.
- (d) To enable children to develop a sense of responsibility and co-operativeness through organising and participating in the activities of the school like student self-government.
- (e) To develop in children a healthy sense of values and a taste for the artistic and aesthetic aspects of life and the right use of leisure.

¹ G. Ramachandran, Ministry of Education, *Orienting Primary Schools into the Basic Pattern*, p. 2.

² Report of the National Seminar held at Allahabad, 1959 Ministry of Education, 1959, *Orientation of Elementary Schools towards the Basic Pattern*.

- (f) To stimulate the interest of the school community in the natural and social environment.

To achieve these objectives, it is proposed to introduce the following kinds of activities :

- (a) Activities leading to healthy living.
- (b) Activities leading to citizenship and social living.
- (c) Activities leading to a better knowledge of one's environment.
- (d) Purposive activities connected with simple crafts.
- (e) Recreational and cultural activities.
- (f) Social service activities linking the school with home and community.

This list is not exhaustive. Many more could be listed. However, it is important to make proper selection. The following principles may be acceptable for selection.

- (a) Routine and occasional activities for junior and senior classes.
- (b) Their need and educational value.
- (c) Related knowledge and skills.
- (d) Integration of the school syllabus and activities.
- (e) Fitting the activities in the daily programme.
- (f) Equipment needed for the activities.
- (g) Financial implications and sources for funds¹.

The orientation programme, as must have been observed, does not insist on a complete conversion into the Basic pattern and consequently does not contemplate insistence on the correlated method or the productive aspect of craft. It endorses the philosophy of Basic education and proceeds to achieve it through the principle of activity which is purposeful, but not necessarily productive and teaching which is not necessarily correlated.

It must also have been observed that the activities suggested are and can be the significant features of any good school. A good progressive school is activity-centred and child-centred. The oriented school proposes to include the good features of a Basic school which make it child and activity-centred. The oriented school, therefore, is a progressive school and has a promising future.

¹ Ibid.

That these or similar features do already exist in good schools or, at least, should exist in good schools is accepted by all. And so far as educational theory goes, there is nothing new in the objectives or activities suggested for an oriented school. Why should then there be a cry for orientation towards the Basic pattern; why not only for orientation towards an improved school?

This is a criticism which accepts the value of orientation, but not necessarily towards Basic Education. The birth of the basic system together with its emphasis on activities or craft, has by itself proved an orientation course for the teachers and educators of the country; it has helped to emphasise the importance of activity and of education through activity, resulting in the traditional school being no longer traditional.

The orientation programme from any other point of view stands in its own right, with or without reference to Basic Education. It is introduced by those who cherish the cause of Basic Education, as they feel that orientation would be a mighty leap towards the conversion of all schools into the Basic pattern. It also suits those who do not think that Basic Education, with its exclusive emphasis on the position of craft, its intensive correlated technique of teaching, or its emphasis on the productive aspect, is the only sound method suited to the Indian genius. In the controversy between the Basic and the non-Basic school, the concept of an oriented school appears to be a natural meeting point and a concept which is rich in potential. Its protagonists consider it to be temporary but it appears as if the concept will outlive its temporary phase and move both Basic and non-Basic, towards a newer and more acceptable fusion.

INTRODUCING THE CRAFT

The foregoing discussion has demonstrated that craft holds an important position in the educational set-up. That craft or activities through it are worthwhile and educationally desirable, admits of no argument. What is under controversy is not craft as such or its introduction into schools, nor even the emphasis it should have, but the extent of the emphasis.

Introducing a craft in a traditional school is, therefore, not only desirable, but necessary. How can this be best done ?

The head-teacher and other teachers should undergo an orientation course. A craft should not merely be introduced. The head-teacher and other teachers must be aware of (a) the aims and objectives of craft-centred education (b) they must also know how to handle the craft. An orientation course held for the purpose equips teachers with some knowledge and experience of it.

Providing the necessary equipment. Introducing a craft or giving an orientation course to teachers is not sufficient. Schools must be supplied with all the equipment essential for introducing the craft or crafts. Giving Orientation Courses, otherwise, is useless.

Follow up the orientation course. Once a teacher has received an Orientation Course, the head-teacher must organise a follow-up for him. This could help the teachers in solving their everyday difficulties and would prevent them from relapsing into the pre-orientation state.

Choose a craft or crafts. How to choose a craft or crafts for a school ? A teacher cannot just choose a craft to suit his own taste. He has a number of factors to keep in mind. The most important are :

- (a) The craft must satisfy the needs of the locality.
- (b) It must have an educational potential.

It is necessary, says Mr. J. K. Shukla, to consider 'to what extent each of these crafts may be expected to arouse and sustain the interest of the school children ; the extent to which academic knowledge can be imparted through each of them ; the extent to which each craft could be spread over the various grades in their gradually increasing difficulty and complexity etc.' The National Institute of Basic Education has tried to measure the educational potential of a craft. The findings are useful and are quoted below :

FINAL LIST OF FACTORS CONSISTING OF EDUCATIONAL POTENTIALITY OF CRAFTS

- (1) The capacity of a craft to sustain the interest of pupils.

- (2) The capacity of a craft to satisfy the curiosity about ways of making and producing things.
- (3) The capacity of a craft to arouse interest in gaining knowledge.
- (4) The capacity of a craft to help the physical, mental and moral development of the child.
- (5) The capacity of a craft to extend to the entire syllabus and to correlate knowledge with its various processes.
- (6) The capacity of a craft to serve as a natural meeting-point of the physical and social environments.
- (7) The capacity of a craft to provide group-work.
- (8) Richness and variety of processes involved in the craft.
- (9) The 'grading potentiality' of a craft.
- (10) The capacity of a craft to help in the aesthetic development of the child.¹

¹ Ministry of Education, Government of India, *Measuring Educational Potentiality of Crafts*, p. 13 & 14.

Organizing School Library Service

ANCIENT TRADITION OF LOVE FOR LEARNING

INDIA is one of the nations which evinced love for reading early. For a long time, more reliance in the field of education was placed on oral transmission than on the written word. But as soon as writing was developed and the huge oral heritage written down, books began to command respect. But the zeal for learning, whether through oral transmission or through the written word, continued to be as great as ever. The abundant literature produced by the country in all fields of human thought just expressed the love for reading and writing. Before the invention of the printing press, books were rare, certainly not as common as they are today. Only people who had a strong inclination for learning or had otherwise inherited, possessed them. If, therefore, one owned books, they were deemed a treasure beyond price.

CARE OF BOOKS

Book-owners, therefore, took every precaution to preserve their precious possessions. Taking care of books was also difficult. It must be remembered that paper was unknown in ancient India. Books had, therefore, to be written on various kinds of leaves or on the bark of trees. In South India, for instance, they were written on palm leaf and in Kashmir on Bhoj Patra, *i.e.* the bark of a tree called Bhoj, which yields very thin sheets that can be written on with ease.

Durable writing materials. One of the measures to take care of books was the selection of materials for writing them. Bhoj Patra was chosen for quality and durability. This bark, for instance, does not get stained in water ; it does not rot under the earth even if it is buried for years. Books

centuries old, concealed underground, have been unearthed by archeologists. They have remained unsoiled by earth or water or the Sun's heat.

Indelible inks. The ink was usually indelible and various types of pens were used. In fact, writing had reached the level of a fine art. One is still amazed at the high quality of the pens that must have been utilized for the different kinds of beautiful writings in innumerable shapes and sizes.

Adequate margin. A margin of an appropriate size was left for each page. It appears that the length of time a book was intended to serve determined the size of the margin.

Durable covers. Strong and durable covers were used for binding. The desire to preserve and keep books in good condition was so intense that in some parts of the country, for instance, Kashmir, even leather was used by Brahmins to make cases for their books. The anxiety to preserve a book, thus transcended the religious sentiment against leather.

Individual libraries. Scholars maintained individual libraries. The library was considered the most valuable heritage of the house. Books were handed down from father to son.

READING INTERESTS TODAY

Indian thought and scholarship decayed after the later Hindu period, and likewise the love for reading waned. With the growth of illiteracy was born indifference towards it.

Reading interests of parents. An average parent today has no dominant reading interest. In fact he cannot; for he either is illiterate or has been educated under a system of education, which did not stimulate the reading habit. Lamentably, there are parents, who do not allow their children to read extra books. They feel that doing so interferes with the primary business of preparing for the examinations. An analysis into 'Individual problems in reading shows that the parents do not have a healthy attitude in encouraging children to read for pleasure, for they insist that children devote their time to text-books alone.'¹

¹ Ministry of Education, Government of India, 1959. *Reading for Pleasure*, p. 37.

Reading habits of teachers. Most of our teachers also do not have reading interests. There prevails an appalling indifference towards books or even professional literature.

There are some teachers and even some officers so oblivious of the necessity of studying as to wonder why they should read or be expected to read, the more so because they are teaching all the while. As regards reading professional literature, they cannot fathom the reason especially, since they have undergone professional training already. There are also teachers, with a bent for reading but are financially unable to purchase books, or lack the facilities to borrow them.

Reading habits of school-children. Our children do not have reading interests. They do not read extensively nor do they read even their own text-books. 'They can neither read nor write fluently. A large number of students are never able to develop reading interest during their career as a student. There are, however, others who may not do well in the examination but develop interest in reading,'¹ said Mr. K. G. Saiyidain, inaugurating a conference on Reading.

CAUSES OF POOR READING HABITS

The reasons for this dearth of reading habit do not stem from the mental and physical disabilities of our students, but from a system which does not attach importance to the creation of wider reading interests nor provide the necessary facilities for doing so. Some of them are:

The traditional educational system. The traditional educational system does not lead students to read anything outside the range of the prescribed text-books. The ultimate aim underlying it is not so much to cultivate a healthy attitude to life as to pass an annual test successfully. This mode, however, is gradually changing and it may be anticipated that emphasis on text-books will shortly be transferred to other fields of reading.

The traditional examination system. Students at present are not really occupied in learning in the true sense of the word; but

¹ Central Institute of Education, Delhi, Ministry of Education, *Educational Forum*, Vol. II, June, 1957.

are busily engaged in preparing for the examinations. Our function is apparently to cover the syllabus somehow or other. It is indubitable that the present examination system presents the greatest obstacle in the path of the cultivation of reading habits, to such an extent that the library in many cases virtually becomes superfluous.

The bookish nature of the curriculum. A curriculum which is based not so much on the interests of students, as on the academic requirements of a Board or University, is obviously in no position to stimulate reading habits. It merely forces students to confine themselves to the limited curriculum.

POOR READING FACILITIES

(a) *Absence of Library room.* Very few primary and middle schools have a separate room for a library. Not even many high schools can boast of one. This, obviously is a great handicap.

(b) *Ill-equipped Libraries.* In many schools, books that comprise a library are an accumulation of discarded text-books and similar books purchased under very unsatisfactory conditions—wherein the choice is either to purchase books of any sort or to let the sanctioned amount lapse.

(c) *Defective procedures of book purchase or supply.* Usually the state departments of education circulate book lists for the guidance of schools. This practice, though useful, has definite disadvantages. The lists, however, carefully drawn, cannot be up to date in these days of growing literature. Secondly, for Government and local body schools, books have to be purchased only after calling tenders. Lists have to be prepared, lists of all schools pooled, tenders called for and the purchase finalised. This is time consuming. In many cases, grants for books are received late in the year with the result that the proper utilization of funds becomes a problem and ultimately any book is purchased irrespective of its merit.

(d) *Defective book selection.* Book selection suffers from lack of suitable books being available for children. As far as English books are concerned there is no paucity of worthwhile ones. But even for these, the grading of material is not suitable for Indian children. Books in Hindi or other Indian

languages pose problems of quantity or quality. Production is poor, and illustrations not always satisfactory. In some areas, such as science, discovery, travel and adventure books are very scarce.

Book selection also suffers from error in choice. Not infrequently, teachers purchase books which they like and not those that would be of interest to students.

(e) *Defective library rules.* Rules regarding the writing off of books serve as a great deterrent to the free use of library books. At present, a book which is lost or damaged has to be replaced by the person who loses or damages it or by the librarian. Rules in this connection must be liberalized to the extent that they do not impede the free use of books. This has been done in public libraries and should now be effected in school libraries.

(f) *Inadequate grant for the purchase of books.* The grant for the purchase of books at present is very meagre. This is true of all primary, middle and high schools. Consequently the number of books purchased annually is small.

(g) *Poor reading interests of teachers.* The average teacher does not take much interest in reading. The result is that he cannot guide children nor can he arouse any enthusiasm for this pursuit. Again, he is ignorant of the utility of a library service and has no training in guiding students in reading.

(h) *Closed shelf system.* Most schools have the closed shelf system. Under this system all books are put in a shelf under lock and key. Students are forbidden free access and this is undoubtedly a discouraging element.

THE MAIN OBJECTIVES OF THE SCHOOL LIBRARY

The main objectives of a school library service are :

1. To acquire suitable library material.
2. To teach the purposeful use of library material like books, magazines etc.
3. To create conditions for the fostering and developing of the reading habit.
4. To introduce children to good literature.
5. To teach the use of the library for leisure hours.
6. To teach library manners and etiquette.

THE IMPORTANCE OF A SCHOOL LIBRARY

The library is a powerhouse of light and energy. It has the capacity to generate noble thoughts. Schools and colleges might kindle light in the human mind but the library illuminates and safeguards it from the winds and storms of time and tide. A library could be as powerful as the strongest thought contained in its books. It could also be inert and lifeless.

The importance, therefore, of a library in a democratic country is as great as that of a school. An educated democracy is a real democracy, and an uneducated democracy a danger to true democracy. An educated democracy, however, does not mean a school-level democracy, it means a library-level democracy. Democracy which ceases to be educated at 14 ceases to be a democracy at 14.

We are now an independent but illiterate nation. We must tackle all the problems inherent in a newly-born free country, and simultaneously cherish our hallowed traditions and values. 'We cannot fight ignorance and superstition or increase our efficiency or broaden our interests or guard the citadels of our democracy or build the edifice of the "good life" unless we can become an "educated" nation in the deeper sense of the word, and, for this purpose, reading with discrimination and intelligence is a basic condition,' said Mr. K. G. Saiyidain while inaugurating the First National Conference on 'Reading For Pleasure.' 'Unfortunately', he continued, 'we are not yet a nation of readers and our traditional respect for books and knowledge has to be translated into love for reading for profit and pleasure. Through books our day to day work will acquire meaning ; our leisure will have grace, and the little stagnant pools of our life will be enriched by the thoughts and emotions of the greatest men or women who have graced the world with their presence and carried it—often reluctant and protesting—towards light'.¹

The nature of school programmes. The utility of the school library depends on the nature of school programmes. So long as education continues to be textbookish, the library may not

be considered necessary or useful ; but as soon as education outgrows its textbookish trend and becomes progressive and activity-centred, the library becomes the most important place in the school. 'The library should become the throbbing heart of the entire school to which every school activity must make its own contribution and from which it should draw its inspiration'.¹

In schools where education is activity-centred, where different projects are being carried out, where active attention is being paid to the celebration of festivals, and the study of current events, constant reference to library books becomes essential.

Libraries today are considered a luxury. This is because the concept of education is very narrow. But if education is a qualitative affair, and if it is to outgrow its textbook character and broaden its concept, the library must cease being considered a luxury. We should no longer venture to think of a school without a library. Whilst, therefore, we make ample provision for a teacher or a blackboard, we must also provide adequately for a library, and its accessories. Investment in books is, perhaps, one of the richest investments a nation can make. It is an investment for knowledge and wisdom, for peace and war, for offence and defence. 'In this war', said Franklin D. Roosevelt, 'we know, books are weapons'.²

SETTING UP THE LIBRARY ROOM

Physical set up. Each school must have a special library room or at least a particular room which can be arranged and utilized as a library. The room must be laid out attractively. It must have a neat appearance. Beautiful pictures, natural scenery and photographs of writers, scientists, philosophers and eminent teachers must enhance its attraction.

Larger schools may have the following blocks to accommodate the library.

- (a) The main library.
- (b) The librarian's room.
- (c) A reading room.

¹ Ibid. p. VII.

² Franklin D. Roosevelt, *Library Journal*, U.S.A., Vol. 67, June 1, 1942, p. 492.

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Ministry of Education, Government of India, *Reading for Pleasure, Foreword*, p. 1.

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Position of the library. The library should be located centrally and should offer easy access to all. The site should also as far as possible, be separated from the noisy area of the school.

Lighting. The library must be properly illuminated. The book shelves, reading tables and all other places must have suitable lighting arrangements.

Sound. The library must be a haven of silence. Sound-reducing material on ceilings and walls is essential.

Furniture—its kind and quality. Library furniture has a special significance. It includes, book shelves, magazine stands, paper stands, shelves for reference books, tables of various sizes for different functions, chairs in proportion to the tables and the age of students ; the librarian's office furniture ; the counter ; the author or subject catalogue. Each piece of furniture must conform to the exact requirements. Workmanship, polish and finish must be of a high standard.

The library room must be as attractive as possible. Students should long to go into the library and sit comfortably browsing on books. Each piece of furniture, be it a chair, a table or a book shelf must be of a size suited to the average height of the students of the school. Considerable literature is now available on the exact specifications of the various articles of furniture required for a library. And when the head plans for his library furniture this literature would prove useful.

BOOKS AND BOOK SELECTION

What constitutes a library, is not furniture or even books, but good books. Which book deserves a place in a library, especially a school library, is indeed a question of paramount importance. Unfortunately, no serious thought has yet been given to the kind of books that may be selected for a school library. We have alluded already to the discarded rubbish that usually disgraces its shelves. A library filled with old unwanted textbooks can never attract students, instead it may justifiably repel them. If, therefore, a library is intended to be instructive and useful, all but good books must be rigorously excluded. What then should be the criteria and method of selection ?

Criteria for the selection of books. Criteria for the selection of books may vary from school to school and from city to city. But some common principles can be adhered to which can prove of use to all. Some are given below :

- (a) Books must be selected according to the age level of students ;
- (b) Their aptitudes and interests.
- (c) Scholastic achievements of the students in a particular school or area. A particular book in English, may, for instance, be suitable in a school with English as medium and it may prove difficult in another school where the medium is an Indian language.

(d) Subject requirements.

The school budget for books is always limited. Whatever the budget, it must be evenly distributed to cover all subjects of study, for which funds must be allocated, for instance, Hindi, English, History, Mathematics, Science etc. Allotment must also be made for magazines, periodicals, newspapers. In each case, a judicious selection of its different branches is essential. In English, for instance, selection of books in poetry, prose, grammar, fiction, drama, short story, novel and for lower classes, nursery rhymes and fairy tales, fables and folk tales, children's classics, children's poetry, adventure etc. must be constantly in mind. There must also be books for teachers. These should not be the books which may be useful to them in their own higher examinations, but books which will improve their professional information and knowledge. There should also be reference books.

Current events. We have not yet developed in our schools methods which could capitalize on current events and make them instruments of activity and learning. We would like to wait till current events become history, and then we would be glad to learn about or teach them. But as soon as we realize that time devoted to current events is not time wasted but spent fruitfully, we will feel the need for books on current events. We must, therefore, pay heed to it whilst selecting books for our schools.

METHOD OF SELECTION

Books, at present, are selected for schools as follows :

(a) *Departmental selection.* Some departments of education get lists of books compiled by a committee consisting of teachers, head teachers, professors and others for the guidance of schools, and schools are asked to purchase books out of this list.

This procedure, however, has nothing to recommend it, as the persons, who prepare these lists do so on a completely arbitrary basis and do not employ scientific methods in their selection. Personal likes and dislikes of the members and the 'human element' of preference for certain publishers also play a part and affect the entire book selection. Preparing lists is normally a lengthy process and by the time the lists are published, they are out of print. The usual experience of teachers and head teachers when dealing with such lists is that the books suggested are not available. Also books of a topical nature lose meaning and by the time they reach a school library, they are unnecessary or out of date.

(b) *Bulk purchase by Department.* Another departmental method is the bulk purchase of books for all its schools. One plea advanced in favour of bulk purchase is that books can be bought cheaper. Another plea is that teachers are unable to or may not purchase worthwhile books. The department, therefore, prepares lists of books from lists supplied by publishers or other sources, calls for tenders and makes purchases on the lowest tender. The books to be purchased are seldom scrutinized by the departmental officers in charge. Those thus selected and received are distributed among the schools of the department.

(c) *Individual purchase.* Another method is for the department to sanction a grant to a school and to authorise the Head to purchase the books. He is compelled to purchase from the approved list and does not enjoy a free hand in purchasing the books of his choice or preference. Some States, however, do accord the heads of schools some freedom in this respect.

SUGGESTIONS FOR BOOK PURCHASE

Purchase the most suitable book. Each of these methods has its good points, but, in the main, all are defective.

The one and only criterion that should determine the method of selection is the suitability of the book. Everything else is and should be of secondary importance. An unsuitable book should never be purchased, for it is not only a waste of money but it also obviates the chance of a good book being bought.

Free selection by the teachers of the school. The ideal method of purchase for a school is authorising the teachers to do so, for they alone know or should know the books required for the pupils. Unfortunately, there is grave apprehension that the authority, thus transferred, might be abused in various ways and at various levels; but the solution to the problem does not lie in depriving the teacher of the right and responsibility of selection and purchase. It lies rather in transferring it to him and simultaneously encouraging him to be conscientious in adopting a variety of methods—procedural, administrative, and educational.

Consult students, teachers and others. Whoever purchases books, be it the teacher, the head teacher or an officer of the department, must always consult the students, subject teachers and the librarian.

Maintain a suggestion book. One way of doing so is to maintain a suggestion book and to ask students and teachers to indicate the titles of the books they would like to purchase. The information should also include the following:

- (a) The author.
- (b) The title.
- (c) The publisher.
- (d) The price.
- (e) Special features of the book or a short review of it.

Call a staff meeting of teachers and the librarian. The Head-teacher may summon his staff, allocate funds for each subject and then direct each member to compile lists of books on the respective subjects for the quantity specified for each subject.

Consult book lists. At present, books are usually bought on the basis of book lists provided by publishers or the department. Some lists give an idea about the publications and are useful for consultation; but complete dependence on them is futile.

Examine as many books as possible. The ideal way of purchasing books is first to glance at their contents, the illustrations and the subject matter before closing the deal. This can be done by students as well as teachers and is eminently suitable for individual schools, but comparatively difficult for Departments of Education which purchase in bulk. Still it is quite feasible.

ORGANIZE BOOK SERVICE

The most effective system of organizing book service is to adopt the open-shelf system of library service.

Adopt the open-shelf system. Nowadays, school and college libraries generally employ the closed-shelf system. Under this system, books are arranged in almirahs which are then closed and locked, so that no student can open a shelf and choose a book for himself. Under the open-shelf system, the shelves containing books are without doors and cannot be locked. This system allows a student free and easy access to each book-shelf, for he can reach any book, open and examine it and, if so inclined, may select it for reading. The entire library is at his disposal and he is trusted not to misuse it.

The traditional teacher strongly disapproves of this method, for he is haunted by the fear that the books will be mislaid or damaged and argues that the open shelf has not been adopted even in colleges. Students are heedless; and even though they exercise great care, still they are likely to lose books. However, experience in all open-shelf libraries, whether school, college or public, has demonstrated that this fear is baseless. The experience of those principals who have adopted the open-shelf system proves that the loss of books is almost negligible. It is also their experience that the advantages offered to a large number of students are vast in comparison to the loss of books.

The open-shelf system is easy to adopt in all newly opened schools. The furniture can be designed to order and the location and size of the library can also be planned. But in old established schools where the library has closed shelves, it is difficult to remodel the furniture etc., on the open-shelf model. The adoption of the open-shelf system may, therefore,

present some difficulties in institutions of this kind. But the spirit inherent in the system can still be retained, for shelves in the first instance should not be locked. In any case, free choice should be permitted to all.

Train the teacher-librarian/librarian. High and Higher Secondary schools are usually entitled to the services of a trained librarian. Some schools, however, do not employ a trained librarian, instead, they employ a clerk.

Primary schools are not entitled to a librarian. It is therefore, essential to give some course of training to the teacher-librarian or clerk-librarian.

The responsibility of any librarian, is onerous indeed. One job is to guide students' reading and also to be capable of directing them to get the books they require. The needs of students are numerous ; some may be interested in fiction, some in poetry, some in adventure, and others in scientific invention. The teacher-librarian, therefore, must be fully conversant with his library. He must also be familiar with the courses of studies, and school activities, hobbies, crafts etc. It is maintained that a children's librarian must be a jack of all trades but preferably master of a few.

It is incumbent that he understands the nature of children and knows the experiences through which they are passing at the moment. This is of paramount importance if he is in a secondary school where the students pass through the adolescent period.

He must be able to organize the library and to decorate and make it attractive. He must be fully aware of the methods of receiving books and entering them into accession and other registers. He must know methods of issuing books to students and to teachers and of course, of guiding the students in book selection as well as reading.

If he is not conversant with his duties, the head teacher must help him go through a refresher course, and thereby become efficient.

Guide students in the use of library. Students may be unable to get a book from the shelf or consult a reference book. Guidance in locating a book-title in a catalogue or on a particular shelf on a particular subject is very necessary. A student

may otherwise waste a whole period without obtaining the proper book or getting at the point whilst consulting the reference. A trained librarian or a teacher-librarian arranges his books in a certain order, but that order has also to be learnt by the students. In large libraries, one of the main duties of the librarian is to guide readers. In a school library this is all the more necessary. The librarian is the chief person to provide this guidance.

Organize book exhibition. One of the most effective means of bringing books to the notice of students is to hold book exhibitions. This may be done at the beginning of each new session. This will inform new students about the book stock and acquaint old students with new books.

Pay attention to book display and arrangement of books. Book display and arrangement in a library are great stimulants. A book out of reach or half-concealed behind another row cannot attract a student. Books should be displayed so that they catch the eye and invite perusal.

Display of new arrivals. Titles of new arrivals should be prominent on the library notice-board and also lists of new arrivals circulated and pasted on it.

Organize book clubs. Class-wise clubs of students should be formed for reading. The clubs will stimulate reading.

Co-ordinate the class library and school library programmes. The central library should issue books to class libraries. A class library has several advantages, for it provides ready availability of suitable books to a particular age group. These suitable books can be issued easily and time lost in getting a book from the central library can be saved. Class libraries are very useful in subject rooms for here the subject teacher can get it exploited to the fullest advantage. There must, however, be proper co-ordination between both central and class libraries. The class stock must be constantly renewed and time lag avoided.

Co-ordinate the school and community library programmes. There should be all-round and close co-ordination between the school and the community libraries and the students should be provided facilities for obtaining books from these libraries. The school should also be able to borrow books from other

libraries for issue to its own students. This is particularly useful in towns and cities where public or private libraries exist. Many libraries have now developed children's sections and stock an adequate number of good books. Students must be informed about their location and how to find their way to them. In fact, they should be taken to these libraries, particularly the children's section, and urged to become members.

STIMULATE READING

Make provision for a library period in the Time Table. Each school must make provision for a library period in its regular time table. It should usually be one period a week. During this period, the students should read (a) library books (b) reference books, (c) magazines (d), journals, (e) newspapers etc. and should also borrow and return books from the library.

Develop the habit of referring to students the relevant books in the library. Teachers often have the opportunity of referring relevant library books to the students. Such opportunities arise during routine lessons, on festive occasions, or planning excursions, projects, activities, etc.

Read out passages from relevant good books. A way to focus attention on good books is to read relevant passages from them in the classroom.

Initiate reading projects. Each school must initiate projects for cultivating reading habits among its students. In 1957, a pilot project on *Reading for Pleasure* was launched in some Delhi schools under the guidance of the Central Institute of Education, Delhi. This showed that students react favourably to organized assistance in book reading. Recommending the experiment to others Mr. Saiyidain said, 'I have seen the miracle happen in a few schools and I am credulous enough to believe that it can happen in many more'.¹ The present writer carried out a similar experiment in primary and middle schools of the Corporation during 1961-62. The experiment involved 31,779 readers, and the number of books read during seven months was more than 57,931 which works out to a monthly average of 1.9 books per student.

¹ Ministry of Education, *Reading for Pleasure*, p. VI.

Some of the conclusions arrived at in the study are given below :

- (a) The experiment indicates that students respond enthusiastically to books as soon as suitable ones are made available to them and they continue to take interest if planned organizational facilities are provided.
- (b) It also indicates that the resistance of teachers to issuing books to students breaks if well-planned procedures are laid down and the risk of books being lost eliminated'.¹

ENCOURAGE EXPRESSION OF REACTIONS ON BOOKS READ

(a) *Simple reaction.* Students may be asked to record simple reactions to books read. The reaction could be 'The book is difficult for me' 'The words or expressions used are difficult.' 'So and so chapter is interesting.' 'The character of so and so actor is true to life.' 'Imaginary travel is interesting' and so on.

(b) *Book reviews by students.* Students appreciate being asked to review a book. This has definite advantages, for they read the book carefully, try to grasp as much as possible and, what is more express their personal opinions. They also communicate their views to others, who feel impelled to read the book themselves and see if the review is appropriate.

Students should, therefore, be asked to review books. Their reviews should be published in the school magazine or read out to the school literary society or displayed on the school bulletin board.

(c) *Reporting on good books.* A fruitful practice would be inviting students to report on a good book to the whole class.

(d) *Dramatizing books read.* This is a very effective means of expressing what the reader has read and also a way of popularizing good books. Students like to enact the roles of heroes and heroines, so dramatization is temperamentally suitable. Books read, may, therefore, be dramatized.

(e) *Story telling.* Students like listening to and telling stories and consequently should be encouraged to tell stories to their classmates in the classroom, the Bal Sabha or the book

¹Kaul, G. N., *Cultivating Reading habits*, Municipal Corporation, Delhi. (Unpublished).

club. Telling stories not only induces the listeners to read books themselves, but also trains the narrator to express himself eloquently.

Carrying out small projects. Many books describe or involve the executing of small projects of varied nature. These should be carried out.

Using library on festivals and days of national importance. The library should stimulate reading on occasions like national festivals or school projects. Interest in reading Tagore, for instance, can be aroused on Tagore Jayanti Day. Teachers can take advantage of various events and incidents of local, national or international importance to stimulate reading at the opportune moment. These topics can embrace a variety of subjects like biography, current events, geography, literature, scientific inventions etc. In any emergency like the Chinese aggression, the reading room or school libraries can be utilised for the purpose of providing authentic information and building correct understanding.

A corner for science. The nation's need today is to discover and foster talent in the scientific and technological fields and provide all facilities for its flowering. The library has an important part to play and each library requires a corner where the latest inventions in science and technology or the latest information about them is available to the students.

A corner for careers. The country is being rapidly industrialized. There are also plans to furnish some sort of advice to students on the types of jobs that may be available. Informative and useful literature is being published by the educational and vocational bureau. But as this literature is not accessible to all students they are unable to take full advantage of it. School libraries can play a very useful part in setting aside 'a corner for careers' where such literature is available for ready reference.

Inviting authors to speak on their books. The librarian or the library clerk should invite eminent authors of books to address students on their own books or other topics of interest.

A NEW DEAL FOR SCHOOL LIBRARIES

School libraries require a new deal. Teachers and headteachers, can, as discussed above, effect a great improvement by organiz-

ing or reorganizing the existing libraries. The problem, however, is of wider scope and not wholly within the purview of the teacher or the head teacher. Provision of funds for purchasing books is outside the province of the headteacher. Departments of Education are also handicapped in various ways. It is, therefore, necessary to take up the question of school libraries at the State or Central level and give it a new deal at each stage.